

THE SPIRIT OF MISSIONS.

Vol. LVII.

MAY, A. D. 1892.

No. 3.

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS ADJOURNED MEETING, TUESDAY, APRIL 5TH, 1892.

— The following elected members were present : The Right Rev. Drs. Doane (Vice-President, in the chair), Scarborough and Starkey ; the Rev. Drs. Hoffman, Smith, Satterlee, Applegate and Anstice, and Messrs. Low, Vanderbilt and King. Of the *ex-officio* members, the Right Rev. Drs. Thompson and Talbot were present.

— In view of the fact that no applications had been received for appointment to the Alaska mission, and of the brief time intervening before the sailing of the annual vessels, it was, by resolution, referred with power to the Standing Committee on Alaska to act for the Board in the appointment of a clergyman and his wife, if the opportunity should offer.

— Communications were submitted from seven of the Domestic Bishops having missionary work within their jurisdictions, and the Board took such action as was required.

— Letters were received pertaining to the missions in China and Japan, through the Hon. John A. King, from the Hon. William F. Wharton, Acting Secretary of State, quoting a dispatch from the United States Minister at Peking, China, to the effect that the American consul at Hankow had been directed to demand payment from the viceroy of the amount claimed by our Society for damages to its property at I-chang, by the rioters last September ; from the Rev. E. H. Thomson, President of the Standing Committee, and several other of the missionaries in China ; from the Right Rev. Dr. Hare and five of the missionaries in Japan. The items of news contained in these letters, including an account of Bishop Hare's movements, have been published or appear elsewhere in this number.

— Announcement having been made of the gift to the Society, by a gentleman who declined to have his name mentioned, of the premises on the south-east corner of Fourth avenue and Twenty-second street, New York, and of another gift by a gentleman, who did not wish his name known, of \$50,000 to the fund for the erection of the Church Missions House, it was

Resolved : That this Board desires to record its expression of gratitude to the unnamed donors of the lot corner of Fourth avenue and Twenty-second street, and of the gift of \$50,000 for the completion of the building on this lot; both of which will contribute so

largely to the importance of the Missions House and the extension of its work and influence as a centre of Church activity.

The foregoing meeting took the place of the stated meeting appointed by the By-Laws for the 12th of April, that day being Tuesday in Holy Week.

WANTED—ENTHUSIASM.

HOPE, courage and earnest purpose are essential to the success of any great enterprise. The thing to be done must be worthy to command not only intelligent assent but ardent love and enthusiastic devotion.

The work of Missions rightly claims first place in the thoughts, prayers, gifts and labors of Christians. The disciples of the Risen Christ owe it to Him as their Lord and Master to throw themselves heart and soul into the work which He has given them to do. That is their one great work. The Easter triumph sends forth afresh the grand commission, and lays it as a charge upon the rejoicing Church. But enthusiasm is an individual thing. It takes hold of the heart of one and communicates to another, and so spreads from one to another until the depth and glow of feeling has inspired the body with a great motive.

On the tablet to the memory of General Gordon are these words: "Major-General George Charles Gordon, who at all times and everywhere gave his strength to the weak, his substance to the poor, his sympathy to the suffering, and his heart to God." It is by such personal consecration, and by the example of such devotion and self-sacrifice that the contagion of enthusiasm will pass from one to another and great works be accomplished for God and man.

DEATH OF THE REV. HENRY R. PYNE.

WE are pained to announce the death of the Rev. Henry R. Pyne, who has faithfully served during the past two years as General Secretary of the Commission on Work Among Colored People. The following letter from Mr. Henry E. Pellew recites the particulars of Mr. Pyne's death :

CHURCH COMMISSION FOR WORK AMONG COLORED PEOPLE, }
COLONIZATION BUILDING, 450 PENNSYLVANIA AVENUE, }
WASHINGTON, D. C., APRIL, 21st, 1892.

I have the duty of forwarding the enclosed Resolutions adopted at the meeting of this Commission to-day, and perhaps I ought to have written before this of the death of our late Secretary. The Rev. Mr. Pyne was taken ill on the 2d instant. His complaint proved to be an aggravated case of heart disease (valvular) and no medical aid could do anything to arrest it. He died peacefully and in the possession of his faculties on the early morning of the 12th, and his funeral on Maunday Thursday at St. John's Church, where his father was once Rector, was attended by a large number of the clergy and laity, including members of the Commission; the Bishop of Maryland participated in the service. For the present the duties of the office will be performed by me.

Resolution, upon the death of the Rev. Henry R. Pyne, late Secretary of the Church Commission for Work among Colored People, adopted at the first meeting thereafter of the Church Commission :

Resolved, That the Commission desires to spread upon its records its sense of the value of the services of its late General Secretary, the Reverend Henry Rogers Pyne, who

died in the City of Washington on the 12th instant. For nearly two years Mr. Pyne held this relation of confidence, trust and usefulness towards this Commission, ever laboring earnestly and industriously in its interest and with marked results.

Resolved, That the Secretary of this meeting be requested to cause these Resolutions to be published in *THE SPIRIT OF MISSIONS*, and to forward a copy of them to the family of Mr. Pyne.

HENRY E. PELLEW,

April 21st, 1892.

Acting Secretary.

LETTERS TO WARDENS AND VESTRYMEN.

THE Easter elections have placed in positions of official responsibility a large body of representative laymen. Probably not less than 30,000 men have been elected to serve as wardens and vestrymen for the ensuing year or until their successors shall be chosen. The honor of such selection usually falls upon men of prominence in the communities where they reside and their possible influence can hardly be over-estimated. The aggregate of moral force which is thus brought into active and responsible relations in the parishes throughout the length and breadth of the United States forms a most valuable Church constituency. Their very number appears formidable and the measure of their influence in the Kingdom of God and in the moral life of the people among whom they dwell should be very great. Perhaps in no other way can the laity of the Church be so effectually reached as through this distinguished army of Church officers and they deserve to be considered separately and with great respect. It is our purpose to address this important body through the pages of *THE SPIRIT OF MISSIONS* in a series of letters from the different points of view of vestryman, warden, rector and Bishop and also of an unofficial layman, and of a woman as representing the non-voting class. The aim will be to give to these letters a practical character and the widest scope bearing upon the relations of wardens and vestrymen to the life of the parish, the community, the diocese and the general Church. Questions as to the desirability of the vestry system, which are sometimes mooted, will be excluded. The existing conditions of the parochial system will be accepted as they are and abstract questions will be avoided in order that views may be expressed helpful toward greater efficiency in Church life through the instrumentality of those who have been chosen to positions of dignity and influence from among the laity.

From apostolic times the services of laymen have been held in high esteem. What could be more tender than some of St. Paul's references to his lay helpers. "I entreat thee also, true yoke-fellow, help those women which labored with me in the gospel; with Clement also, and with other, my fellow-laborers, whose names are in the Book of Life." Of Epaphroditus he speaks as "my brother and companion in labor, and fellow soldier, but your messenger, and he that ministered to my wants," and he entreats the Philippian Church to "receive him therefore in the Lord with all gladness; and hold such in reputation: because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me."

The Bishop of New York has shown his exalted estimate of the offices of warden and vestryman by making them the subject of his triennial charge in 1890, which has been published in a pamphlet and is commended to those who

are called to the honor and dignity of an office in the Church which brings with it obligations and responsibilities of a high order. The Bishop not only treats wisely of their duties in relation to the parish, but also reminds them of their relation to "the larger whole of which the parishes are a part." He says: "We may as well face the fact that, by every ordinary observer, they [wardens and vestrymen] are taken as representative personages, standing somehow, whether we or they choose to admit it or no, as exemplars and illustrations of that divine thing which we call the Church of God in the world."

If those who during Easter-week have been chosen to the offices of warden and vestryman would read with self-application the words which the risen Lord addressed to the Eleven on the first Resurrection Day, and when he met them in the mountain in Galilee as recorded in the closing verses of the Gospel by St. Matthew, might they not gain a new conception of their calling to do what in them lies to make the parish a fountain of life, sending forth streams of influence and help to make the wilderness and solitary place glad?

If we could know that all these thousands of office-holders were fully awake to the interests of our Lord's Kingdom and earnestly striving up to the measure of their individual ability and by their example and influence to promote the interests of the missions of the Church, we should be sure that there would be no lack, but that the Church would go forward like an army with banners.

TABLE OF OFFERINGS.

WE have recently sent to the clergy the table of offerings for the general missions during the year which closed last August hoping that they will examine them.

It is our earnest desire (1) that those parishes which did well last year will try to do better this year, (2) that those parishes which gave less than they ought last year will endeavor this year to give much more, and (3) that no congregation in the Church may be absent from the list of contributors this year.

The general work is full of promise but the needs are great and very urgent. Will not the people all, laity as well as clergy, respond to these needs with grateful and courageous readiness and liberality?

Especially do we desire that there may be such universal and generous giving before the first of June, the time when the annual appropriations are made, as will remove all anxiety about maintaining the present work and afford strong encouragement to advance. This should be made the banner year for missions so that we may present to the General Convention next October an unbroken front of missionary enthusiasm.

THE NEW CHURCH AT HANKOW.

By recent advices from Hankow and Wuchang we are informed that the new church at the former place is practically completed. The Rev. Mr. Graves and others speak of it as a very fine building. It is said to be a much larger copy of the St. John's Memorial Chapel at the college in Shanghai. The Board authorized the expenditure of \$10,000 for this church, provided the money could be furnished by specific contributions. Of this amount \$3,500 is still

lacking. It is needed immediately to meet the final payments, to put the grounds in order, and to build the necessary wall about the premises. Seven hundred dollars contributed through the Woman's Auxiliary provides for most of the furniture for the new church. The first service was held in the church on the Third Sunday after the Epiphany, January 24th last.

A NEW MISSIONARY MAP.

THE Messrs. G. W. and C. B. Colton and Co., of New York, announce a new missionary map of the world, the third publication of the kind which they have made, which is vastly superior to the first one issued. It contains two hemispheres, each of six feet diameter, with the land surfaces colored to distinguish the prevailing religions, and these are graduated to indicate by their depth or strength the comparative density of population. The relative number of Mohammedans, Pagans and Christians is indicated by a striking diagram in the middle space, while the lower corners are filled with the most recent and reliable statistics of population by countries and by totals. On the map itself all the central missionary stations of the various societies, as well as many of their smaller posts are shown; especially with reference to the new and interesting mission fields on the continent of Africa. No Sunday-school or auxiliary missionary society is fully equipped without such a map. The price is \$20, but we are authorized to say that for copies promptly ordered through us (if enough are called for) we can supply them for \$15 cash.

THANKS TO THE CHILDREN.

WILL not our friends please say to the children for us, that we appreciate very highly their effort and thank them for their Lenten Offering. We hope the picture of the Missionary Bishops will be a constant reminder to them, not only of those whose faces it presents, but of the noble band of men and women who are laboring with them in foreign lands, or in distant parts of our own land. They will be very glad to know that the children at home think of them, and deny themselves to help them. We may all of us be missionaries and do our part to carry out the command of the Risen Lord to His Church, and it is a good thing to begin early, and form the habit of giving for missions. That is why we rejoice in the Children's Offering.

EXTENSION OF TIME.

WE have had a number of requests to allow more time for the Lenten Offering. Some of the Sunday-schools finding their offerings during Lent pledged, desire to take the weeks between Easter and Whitsun-day for missions.

The following letter is a sample of the requests we have received and we have replied that we will keep the offering open until Whitsun-day in the hope that all who have been hindered from joining in the general movement during Lent will take advantage of this extension of time :

My Sunday-schools and Bible-classes because of a previous arrangement are not now at work upon the Lenten Offering. They have been working for another object; but our

schools are going to work for the General Missions of the Church, during the weeks following Easter up to the first of June. May they be regarded as workers for the Lenten Offering and are they entitled to pictures of the Missionary Bishops?

BRIEF MENTION.

THE frontispiece in this number of the magazine represents the design of the proposed building for St. Margaret's School for Girls, at Boisé City, the capital of Idaho, in the Jurisdiction of Wyoming and Idaho. This is a work in which Bishop Talbot is greatly interested and is a very important project. The building is intended to be substantial and convenient in all its arrangements, with all modern improvements, and with a capacity for about thirty boarders. The cost will be about \$12,000, of which the citizens of Boisé City contribute \$5,000. It is proposed to open the school in September next, and Miss Frances M. Buchan will take charge as principal. The school will supply a great need of that part of the West. The architect of the building is Mr. William Halsey Wood of New York city.

THE Rev. J. V. Himes will be eighty-eight years of age May 19th. He is still in the active missionary service and doing full duty at Elk Point, South Dakota.

AT the opening service in the Church of Zion and St. Timothy, New York city, on Easter Day the offerings were all for domestic and foreign missions. They amounted to \$1,182.88.

ALL the way from Reno, Nevada, the Lenten offering reached us before the end of Easter-week. The Bishop Whittaker school sent \$210, and the Sunday-school, \$42.05. Reno is keeping good its reputation in the Lenten offering, as this is a large advance on any previous year.

GRACE CHURCH, Plainfield, N. J., held the opening services in its beautiful new edifice on Easter-day and the offerings at the evening service were for missions.

EVERY year witnesses the formation of new Bishoprics of the Church of England in foreign lands. Last year there were those of Selkirk and Mashonaland; and this year there is to be one in northern Australia and another in southeastern Africa. The latter is to be called Lebambo. It will include South Gazaland, Delagoa Bay and the districts of Lydenberg and Troutpansberg, and thus complete the diocesan organization on the southeast of Africa from Cape Town to Zanzibar. The Bishop of Cape Town has already received and invested with trustees \$39,000, chiefly subscribed within the limits of the Province of South Africa, and when the amount collected reaches \$50,000 the see will be constituted.

WITH OUR CORRESPONDENTS.

A RECTOR writes: "Your plan of sending the mite chests to every pupil has worked most successfully in our Sunday-school this Lent. Heretofore I have had collections on Sunday by the classes only; this year I offered a mite chest to every one who would take it home and use it. More than two-thirds took them. We had the Sunday collection as well, and our Lenten offering this year went up from \$27 to \$55.09 as the result. The children resorted to all sorts of innocent devices to get money for their boxes. One little girl sold old iron; another gave a little party; one group of girls had a little drama

in a barn-loft and made four dollars. An innocent and healthy emulation was started in the different classes, and the result was very gratifying. The largest contribution was from the youngest class; a class of little girls from seven to ten years of age. They had \$8.15 in their class box. Our Sunday-school numbers 150 active regular members. We have a new church on our hands, and are in a community of working people. We have no wealthy persons among us, so that I feel quite satisfied with the result. The pictures of the Missionary Bishops were eagerly received, and I think will prove a most useful tract in the homes of the people. The missionary catechism was admirable. I have distributed it broadcast in the parish. I hope it will be kept in print."

THE Rev. Arthur Lloyd, for a number of years a missionary of the Society for the Propagation of the Gospel stationed at Tokyo, Japan, and now rector of Trinity College School, Port Hope, Ontario, writes us: "I shall be very glad to hear of the consecration of an American Bishop for Japan. The American Episcopate in Japan has a wider field before it than the English, and the welfare of the Nippon Sei Ko Kwai very largely (under God) depends upon its being the joint result of two national Churches. The loyal co-operation of American and English Episcopal missions is a most important factor in the present position of the Japan Church. Englishman though I am, I am extremely anxious to have the American see worthily filled."

BISHOP JOHNSTON of Western Texas writes: "I have just returned from a 400-mile buggy-ride through the old Fort McKavett country. I was absent four weeks, and at one time was seventy-five miles from the nearest railroad. I visited the following points in company with the Rev. Oliver Wilson, who makes this grand round once in two months: Fredericksburg, Mason, Llamo, San Saba, Brady, Eden, Menardville, Ft. McKavett, Sonora, Junction City, and Kerrville. These places are from thirty to sixty miles apart, and it is not uncommon to ride from twenty to thirty miles without seeing a human habitation. It is exclusively a stock-raising country. Nature has wonderfully endowed it with beautiful mountains, wide rolling plains and swiftly-flowing streams, but for the lack of a regular rainfall at proper seasons it is not suited to farming, and so the population is, and must continue, sparse. We have a few people scattered throughout this vast region to whom we feel in duty bound to minister. During the past season they have suffered the greatest disaster that has ever befallen them. A drought last summer and fall prevented the fall crop of grass growing. The result was that cattle, horses and sheep went into the winter poor. The crowning calamity was one of the severest winters ever experienced in this climate, on account of which there has been a loss of from thirty to forty per cent. of all the stock in the country. Some have even lost more heavily. This, to a business that was barely paying, on account of combinations against it in Chicago, where the price of cattle is regulated and where they now pay about half the price they did six years ago and yet compel the consumer to pay the price established when cattle were selling at a high figure, and the added evil of 'tinkering the tariff,' by which the wool market has been utterly demoralized and, superimposed upon all, the lowest price of cotton for fifty years—all these things coming together have placed Church work at a great disadvantage, for religious offerings are always the first to feel the pressure of hard times. Notwithstanding all this, we have more men at work than ever before, and hope to hold all the ground gained. But in order to do so we must have the generous assistance of our brethren whom a kind Providence has placed beyond the reach of 'hard times.' I sincerely trust that my inability to be at the North during the winter, which is the harvest time of the Missionary Bishops, who cannot work their jurisdictions on account of the cold, will not be permitted to prejudice the interests of the work of the Church in this far off and almost tropical field, where the

Bishop must needs do his work in the winter. I would most earnestly urge all those who have heretofore been contributing to this jurisdiction, not only to continue, but, if possible, to enlarge their offerings 'until these calamities be overpast.' "

REQUESTS FOR PRAYER.

"If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven."—ST. MATT. xviii., 19.

MY DEAR BISHOP WHITAKER:

The cares of your great diocese have first claim upon you, but your zeal for the common cause prompts me to ask your aid in giving effect to the requests which follow:

A clergyman and his wife should go to the help of Dr. Driggs at Point Hope, Alaska, this spring. The call has been published to the Church, but as yet there is no response. The time is short, for whoever goes must sail in May. I want to ask, through you, that all friends of missions will unite in earnest prayer, for this and other definite things. We are advertising in the Church papers for specific gifts for buildings in the mission fields. For some of these we have been long waiting, and their supply should be made the subject of direct and fervent petition to Almighty God. May we not in this holy season of the Passion and Triumph of our blessed Lord unite in pleading in behalf of that work for which He suffered and rose again from the dead? We have asked of men; shall we not with fullest confidence ask great things of Him who turneth the hearts of men after the counsel of His own will, and ask for the particular things which we want? May we unite in prayer that He will enlarge the hearts of His people toward the missionary work, to give freely of their substance at this time for the increase of His Kingdom; especially that He will move them to supply the buildings so much needed, and that He will choose a man after His own heart to go to the work in Alaska, assured that if we ask in faith we shall not ask in vain.

Will you not aid in giving currency to this request?

Very faithfully yours,

WM. S. LANGFORD, General Secretary.

CHURCH MISSION ROOMS, 22 Bible House, New York, April, 5th, 1892.

MY DEAR DR. LANGFORD:

Your letter of April 5th strikes the true key-note of missionary effort.

Every real desire for the spreading of the Gospel and the building up of the Kingdom of God in the world will find expression in prayer for its fulfilment. And from such prayer will come the deepening of desire, and the awakening it in others, leading to personal consecration, and generous giving. God will hear and answer the united prayers of His Church. He will move the hearts of men to do the work to which He is calling them. Every great advance in missions has been in answer to prayer.

I can see attractions in that work now opening in Alaska. I feel its importance not merely in respect of the present generation, but in determining the future civilization of that vast region which the sagacity of Mr. Seward added to our national domain.

I say heartily with you: Let us unite in earnest prayer to God that He will stir up the hearts of His people to provide the buildings so much needed, and that He will so speak to some young man in the Ministry that he shall hear a voice behind him saying: "Your work is at Point Hope, Alaska, and the time for you to undertake it has come."

Sincerely yours,

O. W. WHITAKER.

PHILADELPHIA, April, 1892.

THE MID-WEST DEAF-MUTE MISSION.

At several points of his extensive parish, during the last Lenten season, the Rev. A. W. Mann presented candidates to the Bishops. Fifty-seven in all were confirmed, leaving about fifty more to be presented. The largest class, numbering twenty-two persons was presented on Easter-Even at Christ Church, Indianapolis. Twenty persons were baptized during the Lenten season. The Rev. Mr. Mann expects to spend some time in Chicago to look after matters connected with All Angels' Church for the Deaf. He hopes soon to secure means for the purchase of land for a permanent site, and the removal and fitting up of the church building, with rectory and guild rooms, before the opening of the World's Fair. During the Fair, many silent visitors from far and near will be in the city; and two international conventions are to be held, one of deaf-mutes, the other of educators of this class. Mr. Mann is very desirous of having everything in good order to meet the spiritual needs of those who will seek a place of worship during their stay, and of those residing permanently in the city and suburbs.

MISSIONS THE ESSENTIAL WORK OF THE CHURCH.

THE Church Catholic is presented to our contemplation, in Holy Scripture, as an incorporated society. "We being many are one body in Christ." "We are all baptized into one body." "Now ye are the body of Christ and members in particular." This society is under a Divine Head, "even Christ;" it is governed by a succession of officers divinely appointed; and its members are admitted by the Sacrament of Holy Baptism. And the Church has been incorporated for a special purpose and for the doing of a definite work. As all corporate bodies are formed for the furtherance of some definite object, which is specified in its charter and considered its primary and essential work, so supremely the Church of Christ. Over and above the duties which devolve upon individual members, there is one common object, to promote which is the sole purpose of its incorporation, and the very reason of its existence as a corporate body. The special duty and peculiar function of this body corporate was declared by its Divine Founder in His last commandment to His disciples: "Go ye and disciple all nations." "Go ye into all the world and preach the Gospel to every creature; and lo, I am with you alway, even to the end of the world." This is the last expressed order of Christ, and we should most conscientiously regard it, for there is something supremely sacred in the last word and wish that we catch from the lips of the loved Master. This command is the charter of the Church. Here are specified her distinctive work and the purpose of her incorporation.

Missionary work, then, is the primary and essential work of the Church—the very reason of her existence as an incorporated body. Therefore missionary work is the primary and essential duty of every member of the Church. In every part of the New Testament and in every region of early Christian labor, the teaching and the endeavor are ever the same—the establishment of "the Kingdom of God." For the object of redemption is not simply the deliverance of individual souls, but the establishment of a Divine society that is to save the world and hallow life, civilize the nations and urge them on in the way of a true progress.

It is impossible, of course, for the Church to gain the salvation of every man, or even of all its members; but it can make known the glorious privileges of "the Kingdom of God" and a Christian civilization and culture to all nations.

A very dangerous tendency of the religious life of to-day is to individualize Christianity and to treat the whole subject of religion as something entirely subjective—all for one's own self and parish. The question of too many of us in our selfishness is: "How does Christianity bear upon my own salvation? What can I do to glorify my own parish, or to immortalize my own name in it?" Seldom are the questions: "What is my duty

as a sworn soldier and servant of the great Captain? What can I do as a member of the army of the Lord of Hosts to extend His Kingdom and set up His ensign for the people, to aid in ushering in the time promised by the Prophet when 'the earth shall be full of the knowledge of the Lord as the waters cover the sea.' " And so it has come to pass that the very object for which the Church was incorporated is forgotten, and work for the extension of the Kingdom of God instead of being the very inherent life of our religion is considered as a sort of voluntary labor of supererogation; for so many Christians do not know that missionary work is the primary, chief, and essential work of the Church."—*Rev. John Brewster Hubbs, S.T.B., in The Living Church.*

CHINA A RECOGNIZED TEACHER.

FROM time immemorial China has been the recognized teacher of all the nations around her, and the pupil of none. She may well be excused for claiming a respect which for centuries all her neighbors have accorded to her. In this respect she stands in striking contrast to Japan. Japan is accustomed to take the place of learner, having derived largely her literary culture and even her language from China. This accounts for the rapidity with which she has received foreign ideas and institutions. China would fain continue in the belief that there is no knowledge worth knowing which she does not already possess. This *vis inertia* which resists change and progress is all the greater, because her immense population is, and has been for ages, homogeneous in race and culture. It is not strange that China clings tenaciously to institutions which have stood the test of millenniums, and given to her such a marvellous degree of national prosperity. Can we wonder that she listens with suspicion to any suggestion of change; especially that she should regard with apprehension a new teaching confessedly exclusive and revolutionary?

Serious as the obstacles above presented are, it should be added by way of encouragement that the Chinese are by no means unimpressible. They are as enthusiastic as any race to receive truth when apprehended. In fact, there are as many Christians in China at the present time as in Japan; and probably as many more who are heartily in favor of adopting western sciences and arts. The fact that Japan is undergoing a rapid and complete transformation, while China as a whole is yet unmoved, though due partly no doubt to difference of race, is to be referred, I believe, principally to the ten-fold resistance of a ten-fold greater population, and also to the peculiar historical precedents and traditions alluded to above.—*Rev. Dr. John L. Nevius, Chefoo, China.*

GENERAL TOWNSEND AS A LAY-READER.

WHEN it was too late for insertion in its proper place we received from the writer of the article which appears on another page entitled "The Importance and Usefulness of Lay-reading" the following notice of the lay-work in California of General E. D. Townsend, so long and favorably known as the Adjutant-General of the Army and as a devoted Churchman:

"In Bishop Kip's 'Early Days of My Episcopate,' lately published by Thos. Whittaker (pp. 199, 200), is an account of Major Edward D. Townsend's (Assistant Adjutant-General) lay-work at Benicia, California. He sought children for Holy Baptism and prepared Confirmation candidates, 'laboring with all the earnestness of a most devoted parish Priest.' He organized and kept in existence the parish, calling forth the commendation of the Bishop who held forth the example to the laity, and says: 'A more devoted and valuable layman I have never known, not only regularly discharging the Sunday duties of lay-reader, but also the weekly and daily duties of 'seeking for Christ's sheep that are dispersed abroad,' and inducing them once more to place themselves within the hallowing influence of the services of the Church,'"

DOMESTIC MISSIONS.

Form of a Bequest to Domestic Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

Should it be desired, the words can be added: *To be used for work among the Indians, or for work among Colored People.....*

THE IMPORTANCE AND USEFULNESS OF LAY-READING.

ONE of the saddest things in the life of a western emigrant is the loss of Church privileges. The sun rises on Sunday morning, and he misses the bell which called him to service in some eastern state, or the chime which rolled sweetly over the dales of England. The graves of parents under the ivied church no longer beckon him, and chant and prayer are wanting to sanctify the holy day. No clergyman is at hand, and so the day is spent without a service. Any devout Churchman may call together his family and friends, and have the old Liturgy in which generations have approached God through Christ rendered to the edification of all; and an occasional visit of a clergyman will keep the flame burning. Services are most interesting when the faithful few are crowded together in a dwelling as one family, and sympathy is strengthened by companionship in the gathering together of two or three with the assured presence of Christ by His Spirit. In Minnesota a lady once collected a Sunday-school, which was followed by a church, where some would have done nothing in loneliness and despair. Miriam and Deborah teach that women may in emergencies lead in religious work when men are wanting.

In the synagogue five Israelites were called forth as readers by the minister of the congregation, and a Priest and a Levite also performed the same duty. It is supposed that in the beginning of the Christian Church there were no official lay-readers, but Tertullian describes them as a standing order in his day. The Emperor Julian is said to have been ordained a reader in the Church of Nicomedia. In the Church of Alexandria catechumens held the office.

Elsewhere it was esteemed a clerical order. The readers were sometimes catechists. In St. Cyprian's time readers were an order of clergy.

In founding the American Church lay-readers were needed, as clergymen were scarce, and it is a pity that more were not available. The Virginia Convention of 1818 enjoined the clergy to receive young men into their families for study, and to use them as lay-readers under the Bishop's license. This gave the clergy opportunity to visit vacant parishes, and the students obtained practice.

The best sermons in print are to be had by the lay-reader, and if he has the "clear voice" described by Addison they may be made very impressive. Drs. Newton and Norton, and Bishop W. Walsham How have done much in preparation for such good work. A devout and hearty spirit is needful. A service conducted by a lay-reader in a reverent manner has lingered in my memory for years as a pleasant recollection.

As early as 1750, Christopher Gist, on an exploring expedition in western Pennsylvania, read prayers and a homily to the traders and Indians on Christmas Day. In 1755 George Washington, who was then a colonel, conducted public prayers at Fort Necessity. When General Braddock was laid to rest Washington read the Burial Office. We love to remember Washington in his pew at Christ Church, Philadelphia, St. Paul's Chapel, New York, Christ Church Alexandria, and Pohick Church, near Mount Vernon; let us also recollect him as a lay-reader in a western fort.

The name of Samuel Gunn should be held in honor in the American Church. His life

was a remarkable case of devotion and success in benevolence and piety. He was born in Waterbury, Connecticut, baptized by a clergyman of the Propagation Society, and confirmed by Bishop Seabury. His native parish had no clergyman and he was appointed lay-reader. His farm occupied him on week-days, but the Lord's Day found him guiding the devotions of the few zealous Churchmen who, after the Revolutionary War, loved to use the sacred words of the Liturgy. Occasionally the visit of a clergyman cheered the faithful little flock. For ten or twelve years this gratuitous service of love continued. Now there are between eleven and twelve hundred communicants in that town in two parishes which owe much to the fostering care of this noble man. "What hath God wrought!" Straitened circumstances led Samuel Gunn to remove to Windham, New York, where he collected a congregation and became its lay-reader and a parish was organized.

Mr. Gunn removed again to the vicinity of Portsmouth, Ohio, then a village of not over a dozen houses. A dockyard near by stimulated enterprise. While this pious emigrant felled trees and sowed seed to give his children bread, he gathered his family on Sundays for spiritual seed-sowing, and probably the Liturgy was never before heard on the shores of the Ohio. After some years he moved into the village, and found other Churchmen who were ready to attend his services, and the Catholic and Apostolic Church had a new congregation. Bishop Chase had been his guest in Windham, and on his consecration, at Mr. Gunn's request, sent the Rev. Mr. Morse to Portsmouth, where he was cordially received, and after fifteen years the lay-reader was allowed to enjoy the ministration of a faithful clergyman, an ambassador of Christ. The Bishop visited the place, baptizing and confirming and organizing a parish and leaving the lay-reader to continue his loved task. A printer had some Prayer Books, which were bought sometimes at a high price. Money was scarce, and one person gave twenty bushels of corn for one of these precious books. Would to God that all would thus appreciate them. The Rev. Mr. Kellogg sometimes visited the congregation. The Rev. H. Caswall at length took charge while a Deacon. Mr. Gunn called the parishioners together and spoke of the necessity of build-

ing a church, declaring that though he had twice lost his all, yet Providence had granted him a little over \$2,000, and that he would give one-third of it for building the church if the others would make up the amount needed. The offer was accepted with gratitude and wonder and the sum subscribed. The good man did not live to see the cornerstone laid. In illness religious services were sometimes held in his room to his delight. Once when children and grandchildren were assembled Mr. Caswall by request preached on remembering the Creator in the days of youth before age draws on, and the dying Christian must have been a bright illustration of the text. The veteran raised himself on his pillow and uttered pathetic words to impress on his offspring the need of pure religion, describing his comfort in resting in hope on the great Atonement and beseeching his family to live a religious life that he might meet them in Heaven. A clergyman in Priest's Orders administered the Holy Communion to the saintly man, giving joy and consolation. A few days after receiving the sacred food for his last journey he died in peace. Many hundreds accompanied his body to the grave, for he was known as a friend to all and an example of upright integrity. Four families of his descendants were in the parish. There are now two parishes and between three and four hundred communicants in Portsmouth, where the lay-reader founded the first parish. Is not this an incentive to like devotion?

The above touching narrative is found in the Rev. Henry Caswall's "America and the American Church." The author of this interesting volume was the grand-nephew of Bishop Burgess, of Salisbury, England. He came to this country under the magnetic influence of Bishop Philander Chase, and greatly admired that noble soldier of Christ. He married the Bishop's niece. He was the first graduate of Kenyon College.

Much good was accomplished by the lay-work of the students at Kenyon. Mr. Caswall well describes it. An early morning walk in summer among forest trees, enlivened by bird songs which break the silence of the woods, prepares the mind of himself and a companion for their serious work. Log houses are passed in clearings. A miller offers his horse to aid their journey. The young men travel along the banks of the Vernon river taking turns in riding

the horse. A log school-house in a village is their destination. Children and adults flock in from the woods and fill the building. A temporary arbor of fresh boughs shades those without who cannot find room within. The people sing and Mr. Caswall says a large part of the service from memory. His companion gives an exhortation, which is attentively heard, as the Bishop allowed such action in the emergency, and lay-preaching was not unknown in the early Church. The children were then instructed in the New Testament. A blacksmith runs after the students as they are departing, and invites them to dinner. They return to the miller's and find about a hundred persons

temple of God. The students return to the college weary in body but refreshed in mind.

This is but a sample of the work done by others at Kenyon. Is it not a noble example to young men who are seeking earthly glory and wealth? It should influence them thus to strive to gain heavenly riches with the noble ambition of experiencing the truth of the words of Daniel the Prophet that those who are wise and "turn many to righteousness" shall "shine as the stars forever and ever." Such endless glory is far above the fleeting applause of a day on earth which they are often desiring from their fickle fellow-men.



LOG CHURCH AT PERRY, NEAR GAMBIER, OHIO.

on the bank of the stream on the smooth grass under the cool foliage, waiting like the thousands in Christ's day, to hear the Word of God. The singing in the open air rises like sweet incense heavenward, and enters "into the ears of the Lord of Sabaoth." Mr. Caswall writes: "The admirable prayers of our Liturgy are no less sublime in the forests of Ohio than in the consecrated and time-honored minsters of York or Canterbury." The glory of the manifestation of God at Mount Sinai, or in the burning bush, or in Christ's Sermon on the Mount, or His discourse from the boat on the sea of Galilee, show that the open air with the roof of blue sky is the grand

The log church which illustrates this paper was built by a few Irish Churchmen at Perry, near Gambier, the seat of Kenyon College. These faithful sons of the Church of England felled and hewed trees and constructed their rustic church and, as Bishop Kemper taught, a log church is desirable where no other can be had. It is to be feared that many wait in seed-sowing for a fine edifice, when the work should be begun at once. The finer building may follow in due time, but the temples of the Holy Ghost in living men must be secured "as lively stones" in the "spiritual house."

Mr. Caswall mentions the case of a learned American jurist who was drawn into the

Church by providentially meeting with a Prayer Book in a country shop, and a similar story is told of a professor of theology, but how are the thousands who are waiting for our Scriptural Liturgy ever even to see it if the Church does not make greater efforts to display it in the waste places of the land.

The Rev. Dr. Bedell, the devoted father of the late Bishop Bedell, gives a noteworthy instance of the value of lay-reading in North Carolina. He visited an aged patriarch in a retired district, who had not seen a clergyman for thirty-two years. The good man had that excellent missionary, the Prayer Book, to help him, and had conducted lay service for his children and grand-children, who gathered around him as their head. The coming of Dr. Bedell caused great joy. The service was rendered with ardent fervor, and the children received Holy Baptism. After a time a church arose in a hamlet not far distant. The venerable old man died strong in the faith in which he had lived, and it must have been a comforting thought on that dying bed that he had done what he could to keep the faith of Christ.

St. Jerome calls Baptism "the layman's Priesthood," and when Isaiah says of the faithful that they "shall be named the Priests of the Lord," and St. Peter calls them a "royal Priesthood," do they not imply a duty lying on all of God's people to see that the Church shall suffer no loss by their negligence? When a congregation is met for service, if the rector is ill or unavoidably detained, a layman should take up the Prayer Book with its wealth of devotion, and guide the hearts of his fellow-worshippers attuned to adoration of God. Otherwise, if they disperse they may lose "a joy worth worlds." Every parish should have its authorized lay-reader, and in country districts the tired missionary, with his three services, if hindered by illness, might know that the service of prayer and praise would not be wanting. In settled parishes such aid would give the rector time to visit needy parishes or for a restful vacation. In emergencies any devout layman may act, though a license from the Bishop is needed for regular work. Family prayer trains men for this service. In some English households daily prayer is observed in the chapel, and where a chaplain may not be had the head of the household might dis-

charge this duty in this country, as do the captains on English ships. Mr. Ogden, the father-in-law of the late Rev. T. G. Clemson, daily used the full Morning Service of the Prayer Book with his family in his island home in the St. Lawrence river. Now with God he must rejoice in remembrance of earthly worship. All may use a short service to bless the opening and closing day. Bishop Lay was pleased to see the Prayer desk in the house of the late Alexis I. du Pont, of Delaware. Such objects sanctify a dwelling. Those trained in lay-reading, or Sunday-school work might advance to the permanent Diaconate, and the Order of Deacons become a greater reality. The late Dr. John Henry Hopkins remained for years in the Diaconate. How different would have been the history of the American Church in the West if the heads of families had imitated the sainted Samuel Gunn and the North Carolina patriarch, whose name is not given, though "written in Heaven." Scattered Church families would then have assembled with their neighbors, and Church and Sunday-school services would have formed a nucleus for a future parish. While a missionary might have given an occasional week-day service, the Sunday morning service with its plaintive Litany, and grand Te Deum, and reiterated Commandments, would have accomplished much for God's glory and man's well-being. Many a church would have arisen, and many a blessing would have fallen on those who labored, although imperfectly, to retain the wandering sheep, and to sanctify the Lord's Day. While the American Church can number many such faithful helpers in her ranks, she needs many more to meet the growing wants of an advancing population. May God raise them up to do His work. If a family are kept at home by a winter storm it is well for the father to read the service and a sermon; and the old Sunday evening instructions ought never to grow out of date. The slothful man always sees the lion in the street and remains in-doors. David only is incited to go out and slay him. If Gladstone is a lay-reader, and Bismarck takes such an interest in the services of the chapel at his own residence, why should not American statesmen learn that our safeguard is in the Christian religion? It is refreshing and hopeful when we see judges engaged in the work of furthering the Gospel,

To any one lay-reading is a blessing, as bringing out hidden powers. Bishop Hopkins, of Vermont, was elected rector of Trinity Church, Pittsburgh, when a layman. There may be many others with like gifts who might be brought into God's service by beginning in an humble way.

A man of influence should ask himself whether he is fulfilling his duty by simply worshipping with his rich and fashionable friends. Is there not a factory population, or a neglected suburb, within his reach, where boys and men are idling away their Sunday? Each soul is more valuable than a world. Is it better to leave an estate for heirs to fight over and squander, or to lay up "treasures in Heaven?" Is it better to toil for office, or to seek lasting honor with the King of kings? There is a delight in such work. An earnest Philadelphia layman has compared his Sunday-school work in his busy life to the pleasure of keeping a yacht, and the change from business to religious work is refreshing. The Church needs all the aid that may be had. Instead of "boasting" (which "is excluded"), we need to sit in sackcloth, when we think of millions in this fair land dying uncared for. The writer of this paper was a lay-reader for years before entering the Ministry, and has had lay-readers to assist him in various places, and knows the importance and usefulness and pleasure of lay-reading. At Trinity College, Hartford, he was privileged for a time to work under President Jackson, and also under Dr. Goodwin in the first church erected in Windsor (St. Gabriel's), thus commemorated in Bishop Coxe's Christian ballads in the poem "Rustic Churches":

"Yes—'tis the village joiner's work,
With but his axe and saw:
No Wykeham was the humble clerk
That such a plan could draw."

The students in Trinity College, and at the General Theological Seminary, do much good service in advancing the Church. There also rises in the mind a visit to the Theological Seminary of Virginia, and a service carried on by a student a few miles from that institution, in a school-house in the country. Many a foreign missionary recalls such a beginning of his sacred labors, and the West End Chapel in Alexandria was once constantly supplied from the Seminary.

If this paper should be read by laymen

who can aid the Church by lay-reading, may they consider it a personal and earnest appeal to duty. The idea is an ancient one. In the Apostolical Constitutions (Bk. 8, Sec. 3, xxii.), there is a description of the ordination of readers by the laying-on of hands of the Bishop, with prayer. In the prayer there is a reference to Ezra reading God's laws to the people (Nehemiah 8). The prayer asks that the reader may be "worthy of a higher degree, through Christ, with whom glory and worship be to Thee and to the Holy Ghost for ever. Amen."

It is pleasant to reflect that both in England and America the number of lay-readers is increasing, and it is devoutly to be wished that thousands may yet present themselves as anxious to propagate the Church as politicians are to diffuse their views, who need no urging to action, or as the servants of the world are to get gain, who proclaim their wishes in every available manner. "The time is short" and the day is closing. Work "while it is day," before the dark night stops labor by death. An eternity may be made happier by the thought that a church bell is ringing on earth by your means, and worship and holy sacraments are bringing men heavenward by reason of your gifts, or of your active service of God in Christ.

St. George's Chapel, in Philadelphia, founded by the exertions of John Totty and his faithful wife, indicates what earnest hearts can do by lay service. There are doubtless many such cases. They that were "scattered abroad" after St. Stephen's death "went everywhere, preaching the Word," although they endangered their lives by so doing. If the members of the Church were as zealous to-day the Church would soon cover the land, as already it has increased from a few souls in an upper room in Jerusalem to hundreds of millions on earth, and a vast host in Paradise.

S. F. HOTCHKIN.

— The Rev. James B. Thompson, a missionary in the interior province of Shandi, China, writes: "It is simply impossible to overestimate the value of medical work as an auxiliary to the spread of the Gospel here in inland China, where an evangelist has to wait for years before he can get into a city to reside, while a physician can go in and is sure to receive a cordial welcome."

FOREIGN MISSIONS.

Form of Bequest to Foreign Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*

BISHOP HARE'S VISIT TO JAPAN AND CHINA.

LETTERS were received at the Mission Rooms from Bishop Hare in Japan up to March 1st. He was sailing that day for China, expecting to be back at Yokohama by the 25th, when he was to hold a general convocation of the Japan mission. The Bishop wrote: "I think that the changes made in the administration of the work last spring have proved wholesome in their operation. The money expended accomplishes much more work. There are cheerfulness and confidence and harmony, which are inspiring. I was gratified to find everything moving on happily in the mission. It seems to be an era of good feeling all around. I have spent about five hours a day in conferences, and have realized when I lay my head upon the pillow the full meaning of the lines:

'Silence like a poultice came
To heal the blows of sound.'

The Bishop visited many congregations, and although it is only a few months since his former visit he confirmed 150 persons, in addition to the 250 confirmed last summer. He believes them all to have been well-prepared, and remarks: "Each one gained now, when the tide runs the wrong way, is worth twenty gained a few years ago, when the interest and desire for foreign things were at their height."

Speaking of the five native Deacons, whom he ordained during his previous visit, he says they "are doing nobly. They are hopeful, sensible, energetic, devoted. God be thanked for them. The sixth candidate, whose ordination was postponed last May on account of his youth, has purchased to himself a good degree by the judgment and zeal he has shown in his charge of an important

work as catechist. He will be ordained, God willing, the last of this month."

The Rev. E. H. Thomson writes from Shanghai, under date of March 10th, as follows: "The event of the last week with us was the visit of Bishop Hare. After a short tea, he gave an address to the clergy at the Church of Our Saviour, of which the Rev. Mr. Yen is rector. He then went with Mr. Pott to St. John's College. The next day, in pouring rain, he not only visited all the institutions at St. John's—the college, St. Mary's Hall, the orphanage, and Dr. Mathew's dispensary—but went off to the nearest preaching chapel for the heathen and spoke, and also, I understand, had an evening service and an address.

"The next day (Sunday) he came in to the Holy Communion, and gave the absolution and benediction and an address at the Church of Our Saviour, Hongkew, Shanghai. Soon after luncheon at Mr. Yen's, I took the Bishop in a carriage to Kong-Wan. There we had a large number present. The Bishop spoke and the Rev. H. N. Woo interpreted. We returned to St. John's College, and the Bishop delivered an address to the foreign missionaries.

"The next morning, about nine o'clock, he came into Dr. Haslep's hospital for women and children, then into the native city, and at Christ Church made an address. We went to lunch with Mr. Hodges, the British consular chaplain, and called in the afternoon on the United States consul. The Bishop called at three other places; then went to inspect St. Luke's Hospital, under Dr. Boone; then to see the Methodist (South) college. He took dinner with Dr. and Mrs.

Boone, and at 10 A.M. I saw him on board the steamer for Hankow. They had been advised of his coming.

"All is quiet here and up the river, except at Sha-sze, near I-chang."

By our latest advices we have a brief mention of Bishop Hare's movements nearly up to the time of his leaving Japan for home. All of the correspondents speak of the pleasure and helpfulness of the Bishop's visit. He returned to Shanghai, after his trip to Hankow, on March 17th, in good health and expressing himself much pleased with the work. That evening he had a quiet meeting with the native clergy only at the Rev. Mr. Yen's house in Hongkew. He sailed for Kobe, Japan, on the afternoon of the 18th of March.

The Rev. Mr. Thomson, speaking of the effect of the Bishop's visit writes: "There is, I believe, a feeling of cheer in our workers at this time. Let us pray the Lord to

send to 'dear old China' one man, or it may be two men, full of the Holy Ghost and wisdom to be the Bishops." He further says: "The Rev. Mr. Sowerby has gone up to I-chang to go to work there again. Bishop Hare has seen the United States consul at Hankow about the I-chang indemnity, and he (the consul) is doing all he can to secure payment."

The Rev. Mr. Dooman writes from Tokyo under date of March 30th: "The convocation of the mission came to an end yesterday afternoon. It has really been grand. It is a great feature of our mission. The Bishop ordained one Deacon, an excellent young man. He is from Nara, and is now working under the Rev. Mr. McKim at Osaka."

Bishop C. M. Williams writes: "Bishop Hare leaves by the steamer to-morrow [March 31st] and will give you all the news of the mission."

LETTER FROM BISHOP HARE ABOUT CHINA.

JUST a short letter now to say that I am on my way back from China to Japan, where I am to meet the convocation March 26th, and then (D.V.) to leave for home March 31st.

I first visited most of the work in Shanghai and its vicinity and then went up the Yang-tse river 600 miles to Wuchang and Hankow. I happened to strike dreary, cold, rainy weather in China which knew no intermission during my stay, and I had not a well day while I was there and when I took this steamer I had also to take to my bed. I was not in the mood therefore to take cheery views of men and things. Chinese life, too, has its unattractive side, as all know—monotonous, prosaic, superstitious, without hope, yet contented or at least resigned. But I left China with a thankful sense of the value of the missionary work which has been done there and with a hopeful view of the future as well as with a profound respect for the ability, patience, and courage of the men and women who represent our Church there.

The difference between the average Chinaman as we see him and the Chinese whom one sees in our mission, in our students, evangelists, catechists, clergy, lighted up by the new thought and hope of Christianity, was to me most marked.

The condition of affairs in China at present is calculated to stir to its depths every Christian breast in which there beats one sentiment of reverence for Jesus Christ. On the one hand are certain of the literati and ruling classes who have deliberately set on foot a systematic effort to cover Christians and Christianity with infamy. The means used are the circulation of tracts and colored pictures of the most revolting sort. The blasphemy of them passes belief.

If this were the whole story, the duty of Christians would be quickly told: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine;" but over against these propagandists of blasphemy are hundreds of little congregations of Chinese disciples who, despite the tremendous odds against them have confessed in Baptism the Holy Name which others blaspheme, are now growing and rejoicing in His grace, and dare to assemble Sunday after Sunday for His public worship—nay, notwithstanding the recent uprising against the Christians new converts are joining them. At Hankow, lately the scene of disturbances, a large class is preparing for Baptism, and I confirmed eighty-four.

Between these two classes, the blasphemers and the converts, is the vast multitude, millions upon millions in number, who of

themselves have no hostility to Christianity, but whose minds are being poisoned by the calumnious literature referred to above, and some of whom have by these means been led on to incendiary and murderous proceedings such as excited so much alarm last summer. Who can be passive in the presence of facts such as these?

Three deep convictions have been wrought in my heart:

First, that Chinese, like other men, can be brought to the service of the Lord Jesus.

Second, that Chinese disciples should be

sure of this, that their fellow-Christians will never leave them nor forsake them; in other words, that the missionary enterprise will be carried on to a successful issue.

Third, that Christians of all names all the world over should unite in a solemn resolve that, cost what it may, Christ and Christians shall yet be triumphantly known in their true characters in this land where they have been so shamelessly misrepresented and dishonored.

Steamer "Saikio Maro," March 19th, 1892.

W. H. HARE.

A GREAT CHANGE.

A PROMINENT Japanese Christian who is now engaged in missionary work at Ogaki, Japan, which suffered so greatly from the recent earthquakes, writes as follows concerning the great change which has come over the people still remaining in that town and neighborhood: "The people of this region have long been known in our country as corrupt and at the same time bigoted and superstitious, being given over blindly to idolatrous worship. Everything foreign has been despised and Christianity made the signal for violent expressions of hatred and contempt. Now this is changed. The people's hearts are open; they understand. Christian and foreign sympathy, in the persons of selected agents, *brought* relief to the people in their suffering long before the wealthy Buddhist temples even *sent* anything to their aid. The people receive us in confidence. It is easy to work for them."

The Rev. Mr. Pettee, who has recently been on a visit to this region, writes: "At one village a Christian meeting was advertised for the night before the earthquake. The priests sent word to the missionaries not to come, as they should break up the meeting if any were held. The great shock came; the priests all fled; Christians moved in with nurses and doctors, and now there are earnest inquirers. I met a Christian nurse and a Bible-woman who said they had experienced great joy in their arduous work. For more than a week they had worked, on call both night and day, had had no leisure for even a bath, their own bodies and clothing were soiled and they were very weary, but their cup of joy was full."

Miss Tristram, a daughter of Canon Tristram, of Durham, England, left for a time her mission school for girls at Osaka and went with a trained English nurse to Imao, one of the places which suffered greatly from the earthquakes. They devoted themselves to the bandaging and nursing of the wounded, and the making known of Christian truth to them. In her journal which has been published she says that the hearts of the people were opened, not only to receive them gladly, but to receive what they could tell them of Christ.

Here is an extract concerning one of their eminently useful and fruitful days: "We wrote letters, and rolled bandages in the boat till eleven o'clock, and then went to call on the doctor. He is a rough-looking man, but welcomed our help; and then, while he was getting ready to go to the hospital, we talked to his nice little wife. She asked us what an earthquake really was, and that led to a little talk about God as the Creator, and of Christ. She said she had heard of, and read in the papers about, the Christian religion, but had never heard what it was, and had no idea it had anything to do with kindness, as our coming to nurse showed her it had. We went back to the boat for dinner, and then on to the hospital, where we were kept busy till five o'clock. The best part was the way in which the people seemed to drink in what I told them of Christ's love, and the cure for sin-sick souls. I don't think I have ever found people so ready for the Gospel as those here seem to be, with hearts softened by trouble, so really grateful for what one can do for them."

ANNOUNCEMENTS.

Japan.—On his return voyage Bishop Hare sailed from Yokohama, Japan, by the Pacific Mail steamer "China" on the 31st of March, and arrived at San Francisco April 13th.

—The Rev. Ambrose D. Gring and family *en route* for Kyoto, Japan, left Honesdale, Pennsylvania, April 4th, expecting to sail from San Francisco by steamer "China" on the 28th.

CHINA.

NOTES OF SHANGHAI DAY-SCHOOLS.

THE Rev. Y. K. Yen writes from Shanghai as follows, under date of March 4th: "The Chinese New Year vacation has come and gone and another school year has begun, and our many boys' and girls' schools are once more in full operation. I desire to say something on the closing exercises of the seven which are connected with the Church of Our Saviour and St. Stephen's Church. They were examined on the 22d and 23d of January. The children turned out in full numbers. The recitation of their lessons of the latter half of the year was made, consisting of chapters taken at random from the Chinese classics, Church catechisms, the Holy Scriptures, etc. The majority of the children were only in the elementary studies, which has always been the case in day-schools, because being from the lower middle and the laboring classes, they have to leave the schools in order to learn trades as soon as they are old enough. Those from the upper middle class, who consequently want a higher education are few. For this class there are private schools. There have also arisen, during the last few years, new ways of earning money, which have not only shortened the schooling period but interfered with the attendance generally. These I shall mention in their proper places.

"Archdeacon Thomson and the other brethren being otherwise engaged—school dismissal being a busy time with all—no visitors were present. After the respective examinations, prizes were presented. Each scholar also received a Church Calendar sheet for the eighteenth year of Emperor Kwang-su (1892-1893) and was exhorted to remember the Sundays during vacation and come to church.

"The first of these seven schools is the Keith Memorial for boys and is close to the Church of Our Saviour. The former teacher, Mr. Yu by name, was an efficient worker in this district for fifteen years. He moved to the newly established station of Taichong,

and the present incumbent is Mr. Tsang, a young Christian, apt to teach and versed in Christian text-books. During the year thirty-four boys attended, but only thirteen remained at the close. This school has suffered from new outlets for boys to get work, such as match-box making, steamer chimney sweeping, etc., because with the laboring class here as elsewhere for the sons to be 'rice earners' themselves is more important than education.

"The second school is the Fay Memorial for girls. Twenty-eight attended; only thirteen were at the close. Match factories, cotton mills and silk filatures have drawn away the girls. Female education has never been valued, and these chances for earning wages have lowered it still more. I have already closed two for want of attendants.

"The third is the Bishop Boone Memorial for boys, which has been supported by Christian Chinese, most of whom are former pupils of the mission boarding-school under the elder Bishop Boone. Forty-five attended, and twenty-five were present at the close. This school has been largely patronized by shop and store-keepers, and so has maintained its usual prosperity.

"The fourth is the Rosa Sayres Memorial for girls, in the same building with the last, with seventeen on the roll. Fourteen were present. The number has always been scant as much for the reasons above mentioned as that the American Baptist mission has a school near by. In former years, Miss Dodson used to visit it now and then, it having fallen to her to do this in succession to Mrs. Thomson and Mrs. Partridge.

"The fifth is the Spaulding Memorial for boys, situated in a good neighborhood. Its reputation has been known all around, it having existed for over twenty years, and its roll has always been good. Thirty-seven attended, and twenty-three were at the dismissal. This school showed boys that were most regular; three of them being present 305, 303, and 300 days respectively out of

the school year of 305 days. From this two boys were selected last year by examination to enter St. John's College free of tuition, with a view to their being trained for teaching.

"The sixth and seventh are country schools in the village of Ying Ziang Kong and the hamlet of Chai Ka Pang. The rolls numbered twenty-three and thirty-one respectively, and the present number of pupils is sixteen and twenty-six. The appellation of 'country schools' has a significance of its own, which is that they are full when field work is lax, and at other times they muster about half-a-dozen each. In truth the school session is only six months. Nothing can be taught but the simplest primers. Of course this would be discouraging to ambitious teachers, and so to guard against this, I place in them only those whose aims are on the same level with those of the farmers.

"The vacation lasted from the 24th of January to the 13th of February. At the reopening a few changes were made. Archdeacon Thomson has taken over a preaching chapel and two schools, which are in the neighborhood of his home, and has also started a new school, and I have made one new centre and moved one school. These changes are for good ends.

"The need of day-schools in connection with evangelization is at present receiving fresh attention from missionaries of all names. The importance of them may be summed up in four heads: they give education to vast numbers that could not otherwise get it, and thus help to bring Christianity into favor with the general public; they form the nuclei for week day audiences; they are channels for conveying Christian knowledge near and far; they give opportunities for introducing reforms in secular education as regards matter and method. Schools, it is true, have brought few immediate fruits of conversion, but this is 'a day of small things' in most departments of missionary work, and none of the means is to be despised."

THE BISHOP BOONE SCHOOL AT WUCHANG.

The Rev. F. R. Graves writes from Wuchang, March 10th, as follows: "I have spent a good deal of thought upon remodeling the Boone School to some extent. Heretofore

it has been entirely a charity and the boys have been entirely supported by the Church while in school, but I have at last been able to begin self-support in a new department added to the school. The boys in this department pay enough to cover the cost of food and books and furnish themselves in all other respects. I have now eleven such pupils, one of whom is a mandarin's son, and have taken these out of about thirty-five applicants. I hope to get in this way a better class of boys and gradually to increase the amount they pay. Along with this I am throwing part of the support of the boys in the old school upon the parents, that is as to clothing. Such a change can only be made gradually, and it will be long before we can reach a self-supporting basis, or even a partial one, but it is a step in the right way, and so far has been very successful. For the seven vacancies this year I had a great number of applications and the tone of the school is coming up. Mr. Partridge had been working toward this end, but the time was not ripe for it before. As it is I am so burdened by the work which Bishop Boone's death threw on me that I can only keep everything in motion by a great deal of exertion.

"I wish you would send some help. Day-schools, boarding-schools, Church work and the theological class are entirely too many irons in the fire. My Chinese helpers are doing admirably or it would be impossible for me to keep on.

"The tide of heathen hate rises higher and higher. In Hunan they call the pigs for food by the name of our Blessed Lord. What is the Church at home doing to convert this people and cause this blasphemy to cease? We must have helpers here soon—ladies for the Bohlen School and young men for school work and out-stations. I am willing and glad to work here and to continue to do so, but I must have some young men to assist in it, and I must again call your attention to the fact that Mrs. Graves desires relief from the school work, and that common justice requires that you should send some one shortly. If we could only get workers all would be well. If you can send as good missionaries as you sent in Dr. Merrins we shall certainly have no fault to find."

JAPAN.

THE WORK AMONG THE ETAS.

THE Rev. Joseph M. Francis, writing from Tokyo, under date of March 9th, says: "You will be interested to know that the work among the Etas in Asakusa Ku in Tokyo has been given over by the English mission to us. Archdeacon Shaw has been working among this outcast race for some time, and has met with not a little success, about twenty-five persons having been baptized, and some ten or twelve being under instruction for Confirmation. Asakusa Ku is in that part of Tokyo which was assigned to the American mission in the proposed division of the city, and in the district assigned by Bishop Hare to me. So this new work comes under my control. Some English ladies, who have taken a very deep interest in the Etas and have worked among them, erected at their own expense a building which cost about \$900, Mexican. This they have given over to us free of cost.

"The building is most complete and well arranged for work. It is divided into four good sized rooms, all of which may be thrown into one large hall—large enough for at least 200 persons. At one end is the chapel, nicely fitted up with an altar and kneeling benches. There are also two rooms for a dwelling for a catechist, with a kitchen attached. The work at present in hand there is, in addition to the strictly evangelistic work, a school for girls under the care of a native woman, who holds a certificate from one of the government schools, and a dispensary. I am very anxious to continue both of these good works, but am at a loss to know how to provide for them financially. The teacher's salary is (in Mexicans) seven dollars per month; the ground rent, about six; the doctor's salary, twenty; other expenses of the dispensary, say ten; forty-three dollars in all, or about thirty dollars in gold. The catechist who is going to work there is a student in the theological school. He will come down to the school every day, but he and his family will live in the building. I shall write you more fully of the work and its possibilities when I have made a fair start and am in a better position to judge of what is best to be done and what best not to attempt.

"This work among the Etas calls forth all my sympathy. The following brief sketch of their history is taken from 'The

Mikado's Empire': 'Below the Samurai, or gentry, the three great classes were the farmers, artisans, and merchants. These were the common people. Beneath them were the Etas, who were skinnners, tanners, leather-dressers, grave-diggers, or those who in any way handled raw-hide or buried animals. They were the pariahs, or social outcasts, of Japan. They were not allowed to enter a house, or to eat or drink, sit or cook, at the same fire with other persons. These people were said by some to be descendants of Corean prisoners; by others to have been originally the people who killed animals for feeding the imperial falcons. As Buddhism prohibited the eating of animals as food, the Etas were left out of the pale of society.'

"While the Etas are now citizens, protected by law, yet there is a strong feeling still existing against them; so much so that a catechist working among them will probably have to undergo some social hardships; but the Christian Church is for all, and while we hope some day to draw from the highest classes, we feel it equally important to give to the lowest all the blessings which come with a knowledge of Christ and faith in His Name. I am sure you will give us your earnest prayers for success in this work, for no doubt we shall have many discouragements to fight against.

"It has come home to me very forcibly of late how slow one should be to give way to feelings of disappointment. In making my first report to you from the field, now almost three years ago, I mentioned that it had been my custom to have a short service every evening for the benefit of the servants' families who lived on the compound on which our house stood. Only one or two of those who attended the services were then Christians, but now only one or two are heathen. Mrs. Kirkes, who occupied the larger part of the house, continued the services after we had moved to Tsukiji with a resolute purpose which could not be changed. Not only have several persons been baptized who probably received their first instruction at those services, but the work has overflowed its original quarters into a preaching-place in the neighborhood, where a goodly number assemble every few days to listen to the preaching and to be instructed in the faith. Thus the little leaven has worked."

MISCELLANY.

TOPICS FOR PRAYER.

- I. For a clergyman and his wife to go to Point Hope, Alaska, at once.
- II. For gifts of money for buildings in the Mission fields.

(See correspondence page 176.)

IS LIFE WORTH LIVING ?

"Is life worth living?" asks the cynic sage.
That hangs upon the question, What *is* life?

To breathe, to eat, and sleep, or vainly strive

With nature's laws a hopeless war to wage,
And reap unrest and pain from youth to age—

This is not life, but death. He only lives
Who from the heart's full fountain freely gives,

And takes as freely, love's large heritage.
Who saves his life shall lose it; and the prize,

If gained, is not worth having. He who dies

For God and truth and lost humanity,
Scorning delights to live laborious days,
Shall win not wealth nor place nor human praise,

But life indeed, and immortality.

—H. M. Goodwin, in *Mission Field*.

EARNESTNESS IN MISSIONS.

THE *Central Africa*, the official magazine of the English Universities' mission to Africa, publishes the following from a lay correspondent: "With reference to the article in your February issue on the lack of missionary effort in certain quarters, may we not say that success in all Christian effort is proportional to the personal devotion of the worker to his risen and ascended Lord? A careful study of the Acts of the Apostles will show this to have been the secret of missionary success then, and it is so still.

"To those who are lamenting apparent failure in missionary labors, I would respectfully commend the following words of Canon Liddon in his 'Some Elements of Religion':

'If only we sincerely cling by faith and love to our Divine and Human Lord, all else will follow. For the present, like the Magdalen, we can but hold Him by the feet, and entreat Him to teach us that personal devotedness to Himself which is the secret and soul of genuine religion, since without it the love of God soon dies away into an attenuated mysticism, while the love of man is eventually hollowed out into a mechanical philanthropy. Thinking of Him, praying to Him, working for Him day by day, as one living, tender, mighty, infallible Friend, we strengthen our hold upon the one certain bond between earth and Heaven; upon Him through whom, in all our feebleness and sin, we have real access in one Spirit unto the Father.'

UNINFORMED WITNESSES.

THE Rev. A. Turnbull of Darjeeling, India, gives the following illustration of the extent of the local knowledge possessed by some men who speak with so much assurance about missions and missionaries because they have been in some parts of India, China, or Japan: "A regiment from Benares, passing through Cawnpore, was entertained at dinner there. One of the captains was asked by a lady at the table what the missionaries were doing in Benares. He assured her there were no missionaries there. 'But I pay an annual subscription for an orphan-house.' 'I do not doubt it—for an orphan-house which does not exist. Do you think I could have lived three years in Benares without learning of it?' A gentleman sitting by, asked the captain: 'Did you go to church in Benares?' 'Certainly—by orders.' 'But there is no government chaplain there.' 'True; but the service was conducted by clergymen who were much beloved by our men.' 'Strange; you attended services conducted by missionaries, and did not know of the existence of these gentlemen. Now as to the orphan-house. Did you ever see the long building in the street leading by Sagra to Marawaddi?' 'Certainly. I once rode into the compound after a fox. I found a heap of little black rascals, who grinned at me. They know

where the fox was, but would not tell me.' 'Then you were in the precincts of the orphan-house?' 'Indeed! I took it for an indigo factory, or something of the sort.'"

MR. NORMAN'S BOOK ON JAPAN.*

MR. HENRY NORMAN, an English journalist of wide experience and trained intelligence, has given many months to first-hand observation and study of some of the chief aspects and institutions of Japanese life as it really is to-day. He was favored with an introduction to the Emperor of Japan, and was granted by his ministers unusual privileges and advantages for investigation into governmental affairs, the administration of justice, the prison system, the educational methods in the university and other government schools, the management in military and naval affairs, etc. Native officials, who were connected with these various branches of the government service, were appointed to accompany him in his visits to the different establishments and to give him all the information he desired. Only such as could speak English were chosen for this purpose.

With a journalist's keen instinct for what was fresh and new, Mr. Norman was also at considerable pains to get from foreigners who had been long resident in the country, and were experts in things Japanese, information upon the subjects each was most familiar with, and when he had completed the record of his own observations and investigations he submitted it for criticism to foreigners in Japan of acknowledged authority, and omitted or altered what they considered incorrect. The result is a book of more than usual value on the subjects treated of. It presents us with the real and not with the ideal Japan.

Mr. Norman has not aimed to prepare anything like a complete work on the country, people and institutions of Japan, but only chapters, or, as he styles them, essays on certain aspects of "new Japan." As he writes, however, with the vivacity as well as the terseness of the skilled journalist, there is nothing of the dryness and dullness

of the usual essay in his chapters. All who desire information almost to date concerning Japanese arts and crafts, education, government, journalism, justice, manners, morals, politics, women, Japan for the Japanese, and Japan as an eastern power, would do well to read his book.

TWO WAYS OF GIVING.

TWO Scotch farmers are reported as having had a conversation concerning their methods of giving to the missionary cause. One said: "I get my money ready before the collector comes, so that if I am absent it can be handed to him." The other farmer said: "Yes, I do the same; but, I also, when the money is laid down ready on the table, kneel down beside it, and give God thanks that He has put it in my power to give this as a free-will offering unto Him, and I beseech Him to condescend to accept the offering and use it to His glory. I never like to give it to the collector till I have given it to the Lord." This devotional first giving to the Lord is certainly the more excellent way, and one more likely to be attended with a blessing.

THE JAPANESE MAIDEN.

FROM earliest youth until she reaches maturity, she is constantly taught that obedience and loyalty are the supreme virtues, which must be preserved even at the sacrifice of all other and lesser virtues. She is told that for the good of her father or husband she must be willing to meet any danger, endure any dishonor, perpetrate any crime, give up any treasure. She must consider that nothing belonging solely to herself is of any importance compared with the good of her master, her family, or her country. Place this thought of obedience and loyalty to the point of self-abnegation in the foreground, and your perspective is altered, the other virtues occupying places of varying importance.—*Japanese Girls and Women.*

MEETINGS ON SHIPBOARD.

ON a steamer which recently left Vancouver for Japan and China there were eight missionaries of the English Church Missionary Society, and seventeen of other societies. They held a meeting for prayer and Bible

*THE REAL JAPAN. Studies of Contemporary Japanese Manners, Morals, Administration and Politics. By Henry Norman. With seventy illustrations by the Author. New York, Charles Scribner's Sons. Price, \$3.00.

reading every afternoon, and one of them writes that their spiritual life was much refreshed and strengthened thereby. Meetings were also held for the Chinese on board and also for the sailors, and several of the latter were led to begin a Christian life. Before reaching Japan a missionary meeting was held in the first saloon, when representatives of various societies made addresses. Chief Justice Way, of South Australia, presided, and the governor of Hong Kong, Sir William Robinson, and many others became interested in missions.

THE MEE-MEE SECT IN CHINA.

Nor all the secret societies among the Chinese are positively evil. The Rev. Jonathan Lees, a veteran missionary of Tientsin, writes in the *Chronicle* of the London Missionary Society, concerning a very ancient one, that is in its essential nature religious, without being idolatrous: "Much has been written about the secret sects of China, but much more has probably yet to be learned. Their organization may easily give facilities for treasonable plots, and hence the very natural hostility of the government from time to time; but my impression is that they are in their essential nature religious—blind goings-out of the heart towards the unknown God and the unseen Heaven. It seems to be agreed (so far as I can learn) that the origin of all is a common one, and that the various names are simply those which have from time to time been adopted to escape persecution.

"They speak of the sect having arisen about the second century of the Christian era. I fancy that few of them really know much about it. All sorts of odd fragments of the great national faiths seem jumbled together in their liturgies; but there does not seem to be any image worship in their present ritual. Amid the almost utterly unintelligible mystical formulas they repeat are names which seem applicable only to the true God. The worship is said to consist mainly in elaborate physical movements, and the endless repetition of rhythmical sentences of no very clear meaning. Two or three points have greatly interested me in talking with those I have met. One is their (for Chinese) unusual sense of sin, which they say they are seeking to get rid of; another, that the great object of desire is the attain-

ment of *future blessedness*, whether in Heaven or in some future earthly state. With many, notions of transmigration are mixed up with this; but, in any case, the good they hope for and the evil they fear is a *recompense* for the life of the present.

"In other words, conscience is at work among them, and, finally, the greatest merit is attached to efforts to save others by getting them to enter the sect, and live according to its rules. There are the greatest rewards hoped for from this work for others. It is needless to point out the value of the presence of such ideas, in however imperfect a form, in the minds of the people. Nor can it be otherwise than that the most truly religious spirits may be looked for among these sectaries, who show more reverence and earnestness than any class I know. The Christian Church ought to win some of its brightest converts from their number."

WE MUST SERVE.

THE legend of unselfish, much-enduring love, has always been the fascinating one, has always laid hold of the imagination and swayed the heart as none other does or can do. Whether the central figure be that of the warrior going out unattended into the wilderness to fight the dragon which has laid the country waste, or that of the brave youth leaping full-armed into the gulf because the soothsayers have declared that only the sacrifice of the best will suffice to save the city, the secret of the story's power lies in the spectacle of a life laid down in order that other lives may be lifted up and blessed. To be as Christ was in this world, we must serve.—*Rev. Dr. W. R. Huntington.*

WHAT THE FIRST MONEY WAS GIVEN TO.

In his interesting work "The Miracles of Missions," the Rev. Dr. A. T. Pierson thus describes an offering of the South Sea islanders: On one occasion Mr. Williams explained the manner in which English Christians raised money to send the Gospel to the heathen, and the natives expressed great regret at not having money that they might help in the same good work of causing the Word of God to grow. Mr. Williams replied: "If you have no money you have something that takes the place of money;

something to buy money with." He then referred to the pigs that he had brought to the island on his first visit, and which had so increased that every family possessed them; and he suggested that if every family in the island would set apart a pig for causing the Word of God to grow, and when the ships came would sell the pigs for money, a large offering might be raised. The natives were delighted with the idea, and the next morning the squealing of the pigs which were receiving the "mark of the Lord" in their ears, was heard from one end of the settlement to the other. On Mr. Williams' return to the island, the native treasurer put into his hands £103, the product of the sales. It was the first money they had ever possessed, and every farthing of it was given to the cause of Christ.—*Selected.*

MEXICANS IN THE UNITED STATES.

THE whole number of Mexicans in the United States is estimated at 300,000. They are distributed through New Mexico, Texas, Colorado, Arizona and California. About one-half this number are located in New Mexico, and it is consequently the scene of most of the labors of our missionaries. They are scattered in villages and hamlets along the Rio Grande and mountain streams. They are small farmers generally, tilling or pretending to till the rich lands of the valleys. Some of them are stock raisers, owning in a few instances thousands of sheep and goats. They are mostly very poor, living in the most humble way in rude mud or adobe hovels, destitute of almost every comfort, their household and farming utensils being of the most primitive character. In some sections they still use the forked stick for a plow and cut their grain with a hand sickle. I have seen them threshing their wheat on a hard mud threshing-floor in the same manner described in the Bible in the time of Abraham. The cattle or goats tread it out on the floor. Then it is tossed into the air that the wind may drive away the chaff and the grain fall to the ground, when it is gathered up; and when it is washed, it is then dried in the sun, and then ground by two women at an old-fashioned mill, with its upper and nether millstone.

Their home life is very demoralizing. They are crowded into sleeping-rooms in such numbers that there is no privacy. It

is hard to understand how so many can live in such a small abode; but enter the house and see large families sleeping on the floor on quilts and blankets, which during the day are rolled up against the walls and serve as seats. Many of them have neither chairs nor tables, and of necessity eat from the floor. . . . It is easily seen that life under such conditions is little better than that of the brutes, and morality is at a very low standard.—*The Church at Home and Abroad (Presbyterian).*

FRAGMENTS.

— Bishop Thoburn writes that over 15,000 persons were baptized in 1891 in the missions of the American Methodists in northern India.

— The Bishop of Exeter (Dr. Bickersteth), while in Japan, laid the corner-stone of a church at Fukuyama, which was being built at the expense of Japanese Christians, and addressed a meeting in the daimio's castle.

— The Rev. Dr. Joseph Edkins, the eminent sinologue of Peking, writes: "The use of images in worship is comparatively recent in China. The age of images was preceded by monotheism, and monotheistic faith promotes morality."

— The Bishop of Madras is now in the thirty-first year of his Episcopate. This is the longest record of any Bishop in India. It has been his happiness to see the native Christians in his diocese increase from about 40,000 to 107,000.

— Missionaries of the Norwegian Missionary Society have established a leper settlement at Autsirabe, in Madagascar, containing besides thirty cottages, a chapel and a hospital. Ninety-eight lepers are now at this asylum. A number of them have been baptized, and there is a church for lepers only.

— M. d'Hulst, rector of the Catholic Institute of France, deploring the present ignorance of the Bible in France, recalls the large use made of it in the Roman Catholic preaching of the seventeenth century. He declares the reservation of it to the clergy to be a novelty in the Church. The Abbé Garnier has issued, under episcopal sanction, a popular edition of the Gospels in French, with the inscription: "Let France return to the Gospel."

THE WOMAN'S AUXILIARY.

ROOM 21, BIBLE HOUSE, NEW YORK,

MISS JULIA C. EMERY, *Secretary.*

THE UNITED OFFERING.

WE print in this number a circular issued by the officers of the Michigan Branch, urging contributions toward the united offering to be made at the General Meeting of the Woman's Auxiliary, in October next.

MISSIONARY ENROLMENT FUND.

The Woman's Auxiliary to the Board of Missions has pledged itself to make an united offering toward the Missionary Enrolment Fund at its triennial meeting in Baltimore, next October, during the session of the General Convention of the American Church.

If, as was proposed several years ago, the name of every communicant in the Church could have been enrolled as a contributor to this fund—each giving according to his ability, \$1,000,000 would have been ready on our centennial anniversary to lay upon the Altar as the thank-offering of God's people for His abundant blessing upon our national Church.

It was not because the money was not ours to give that this plan failed of accomplishment. Without reference to the reasons why it did not succeed at that time, the important question now is: "Cannot that past failure be retrieved and turned into a success?" Many of the women of the Church think that this is not only possible, but that faith and prayer and effort would speedily bring this happy result. And these women ask: "Shall we not *all* try for the very most that can be accomplished *this* year?"

First, let us pledge ourselves that this offering to the Enrolment Fund shall be over and above all the other claims upon us. What we contribute to it is not to be withdrawn from our weekly offerings at the Sunday services or from the annual offerings for the general missionary work of the Church. Our Auxiliary pledges, too, must suffer no reduction, for all these are obligations already resting upon us, and are therefore to be regarded as debts to be faithfully paid. The Missionary Enrolment Fund was first suggested, and has always been urged upon the Church as a free-will offering, to be kept as an endowment, the income only to be used for pressing missionary work that is now left undone for lack of just such an assured income for its support. Therefore, the Enrolment Fund invites:

Special Thank-Offerings.

First Fruits of Inheritance.

Gifts "In Memoriam."

Amends for Past Neglects.

Are there those who, having sought of God a great mercy, have, when they had received it, failed to return and give glory to Him, laying their thank-offering upon His Altar?

Are there those who, having inherited property—small or great—have failed to inherit along with it a blessing, because no "first fruits" were offered to God?

Are there not those who will gladly bring an offering in the name and to the memory of some dear one at rest in Paradise?

And are there not those who will thankfully atone for past neglects—duties left undone through ignorance perhaps, or coldness and carelessness?

It is hoped that there are many hearts throughout the Church who will be moved to make an offering under one of these heads.

In addition to this expectation, the plan to be followed here in Michigan is to try to gather a small sum from each communicant in the diocese. To this end, mite chests will be distributed, and the women in every one of our sixty-eight parishes are asked to see that a sum equal to fifteen cents for each communicant—man, woman and child—is collected. It is believed that failure on the part of the few who may not be able to reach even this small sum will be made up by the many who will gladly give a larger amount.

From the missions of the diocese, sixty in number, the sums of five and ten cents from each communicant are asked. Here, perhaps, it may seem to some that the needs in the struggling missions are so great, and the givers so few, that this should scarcely be suggested. But, remembering our Lord's own words: "It is more blessed to give than to receive," the request is made that the missions will try to do their share in this effort, in full faith that a blessing will come to them as a reward. Surely all the faithful have a right to their part in this thank-offering, and we may not forget that "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

For the success of our plan it is essential, *first*, that in the beginning we face the fact that it means much work and will require many workers. And, *secondly*, that in every parish and mission we shall need a woman, or ten women, or twenty women *who care*, and who will *continue* to care until the result is accomplished. And we need thousands of women to pray for success. Reader, will not you be that woman, or one of those ten or twenty women in your own parish to care and to be steadfast? Will not you join that great company of the willing-hearted who through all the ages have been the strength of the Church?

It is proposed further, that we offer to the children their rightful share in this thank-offering, and we hope that even the little babies may not fail of the privilege belonging to them as members through Baptism of Christ's Body the Church. Let the offering come from the mothers in the name of the lambs of the Good Shepherd's flock.

It is asked that in every one of our hundred Sunday-schools the teachers will carefully explain to the children what the "Missionary Enrolment Fund" means, and then propose that on the first Sunday in May each child shall try to bring *in addition* to the usual Sunday-school offering, one cent for this purpose. Here again, it is hoped that for those to whom this is not possible, the larger gifts of many of the scholars and of the little ones not yet in the Sunday-school, will supply the lack.

Shall we not *all* unite—the 12,865 communicants in the Diocese of Michigan, and the 11,031 Sunday-school scholars—to make this a worthy thank-offering? "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

DETROIT, January 28th, 1892.

CHINA.

FIRST SERVICE IN THE NEW CHURCH AT HANKOW.

MRS. HADLEY writes, January 24th: "I will not wait any longer to tell you that I had the pleasure of attending the first service in our new church to-day. The inside is not quite finished yet. The granite and sandstone pulpit is about half laid, and the pedestal only upon which the font is to rest is in place.

"Yesterday, at six P. M., the last tile of the floor was fitted, and Mr. Locke, Mr. Ingle, the deacons and evangelists arranged the seats, and, by using some of the old furniture, soon had it in good order for the morning service. The sombreness was brightened a trifle by the new red kneeling-cushions of the chancel, and a red hanging on the reading-desk. The beautiful stone Altar was covered with fair linen and held

the Communion set the Auxiliary sent one year ago.

"It was a happy hour for us who had watched every step of progress in building, with many hopes when the foundation was laid, but many fears after the riots began, lest it might not be completed. And as the surpliced choir of Chinese boys filed in, singing "Coronation," bare walls, riots, and all other earthly thoughts were forgotten in the pleasure of once more joining in solemn worship in the house of God.

"Mr. Locke has funds for an Altar cross and vases, given for that purpose. But a Bishop's chair, organ, lamps, lecturn, etc., are yet to be provided for, and there is a wall to be built around the grounds and some filling in of earth, all of which will be done as funds are given.

"We cannot thank our friends at home, who have so kindly contributed to our help, enough."

THE GREAT AND LONG FELT NEED AT
WUCHANG.

Mrs. Graves writes, February 12th: "Your second kind letter reached me a few days ago, and I felt that I had been very remiss in that I had failed to write in reply to the first.

"Of course you know of our movements, of the riots or rumors of riots, so I will not repeat. Everything is very quiet now; whether the spring days will tempt the disorderly factions forth for fresh achievements remains to be seen. We all think, however, that the authorities intend to allow no disturbances at present. I have seen copies of a number of the anti-foreign placards, and truly, they are so vile, one wonders how long the Lord God will suffer these things. They are too bad for description.

"Next Sunday the girls assemble, and on Monday the Bohlen School reopens. It has been considered unwise to get the girls together sooner, as, in the event of a possible riot, they would be in danger. I shall be very glad to have them together again, though utterly unable to do justice to the school.

"In your last letter you ask if I have any wants to confide to the members of the Auxiliary. We have this old want of long-standing, but growing more pressing—a teacher for the Bohlen School. Can you not

help us in the matter? I do not think it will be possible for me to keep the school open much longer without, at least, the near prospect of one woman. And yet the school is the most solid and hopeful part of the woman's work. I have wondered whether the women of Western New York, who have shown such a kind interest in Wuchang, and who are doing so much in the way of scholarships for the school, could not be induced to assist us in this task; could not find a woman for this work. Will you try to help us in this matter? I know there must be good Christian women able and willing to come, if only they could be found.

"Do you know whether lack of money stands in the way of the appointment? If so, could not the necessary funds be raised by the Auxiliary? Do try to move some one to help us; I am almost hopeless about the matter."

THANKS FOR THE MISSION BOAT.

The Rev. E. H. Thomson writes from Shanghai, February 12th: "Our mail letters have gone out, but I must try to send you a few lines by this steamer to thank you for your very kind letter of Christmas Eve.

"Please receive my very best thanks for having taken up the matter of the boat and seeing it done so quickly. Will you give, as far as you can, my best thanks to every helper in this gift.

"I do pray it may be a useful boat in our evangelistic work, as I am sure it will be a great comfort to our other workers at times. Mr. Pott has just returned from a trip on the native boat, and Miss Dodson and her native helper, Mrs. Tsang, want to go in it this week to Kia-ding, just for a little change of air and place.

"A native boat is not at all comfortable for a lady, lacking many things needed for them. A man can scramble along any way. So you will thus understand the boat is a great kindness to all, and I am sure will be a great help to me and to Mr. Massie in our work. May God grant a full return to every one who has aided in this useful and helpful gift."

THE PURE HEART SOCIETY.

Miss Dodson wrote last October, the 29th, from St. John's College: "At the request of the 'Tsing Sing Wé' (Pure Heart Society)

I enclose an order for \$10.40, which they wish sent to Bishop Ferguson, to be used at his discretion; and also please ask him to write them a letter, telling something of the work among women in Africa. I think it would encourage them to work harder in the future, and also broaden their ideas of mission work.

"The 'Tsing Sing Wé' has now thirty members, all of them St. Mary's children. Some are married, and have homes and children of their own; others have returned to assist their parents, and yet others are still under St. Mary's protecting wings."

On receiving this letter from Miss Dodson, we wrote asking further particulars of this Chinese Branch of the Auxiliary. In reply Mrs. Smalley writes, February 22d, 1892: "The 'Tsing Sing Wé,' or 'Pure Heart Society,' was founded about three years ago by Mrs. Pott, with a threefold end in view. First, she felt that it would be a bond of union between those St. Mary's girls who married and went to live in homes of their own, or who went out to teach, and those graduates from the school who remained in it or in the Orphanage; and that a society of the kind would also give them an object to think over and talk about, and prevent their returning quite to the rapid, gossiping life of the ordinary Chinese woman. Secondly, Mrs. Pott wished to keep up in them the habits learned at St. Mary's, and prevent them from forgetting the needlework they had been taught there; and to teach them the blessedness of giving to others and helping others less favored. Thirdly, she hoped by asking each one in turn to speak at their meetings, to encourage them to speak to each other and more especially to those around them of 'the hope that is in them'; and as a reminder, they took for their motto 'Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven.'"

"The first beginning numbered only twenty-two members; now they have risen to thirty-two. They meet once a month at Mrs. Pott's or Miss Dodson's house, or at the house of any member who invites them, but it is generally at one of the first named houses, as the Chinese ladies enjoy the visit to a foreign house.

"Each member pledges herself to contribute at least a cash a day toward the general fund, and as much more as she can conveniently spare. A copper cash is a very small coin, only the tenth part of a Mexican cent. but the result shows that small things must not be despised.

"The meetings are conducted after the fashion of foreign meetings. They begin with a hymn and a prayer, after which the roll is called. Then the secretary reads the minutes of the last meeting, and the treasurer the financial statements. The president then leads in prayer, after which the member chosen at the last meeting reads her paper on some portion of Scripture. When this has been read and commented on, they sew for a time, and Mrs. Pott reads to them 'Stepping Heavenward,' translating the English into Chinese as she goes along.

"When they finish their work, voting papers are passed round, and they have a ballot for the speaker at the next meeting, the one getting the most votes having of course to accept the duty thus given her, and having a whole month for preparation. Refreshments close a generally appreciated afternoon, and the members return home refreshed and strengthened for the battle against sin.

"The members have done some beautiful work. They embroidered a set of Altar cloths for the city church the first year, besides selling work enough to contribute seven dollars to mission work in Japan. The second year they were able to send twelve dollars to the Enrolment Fund; and you have just acknowledged their third year's contribution of twelve dollars (ten U. S. dollars) to mission work in Africa.

"Once a year a general meeting is held in the church, when one of the clergy belonging to this mission addresses them. This year they are thinking of having their annual meeting a little earlier than usual, hoping they may be addressed by Bishop Hare, if he is not too pressed for time.

"Mrs. Pott hopes this small beginning of work for others may in course of time become a really efficient woman's auxiliary, and help to spread the glad tidings throughout this poor benighted country."

Offerings are asked to sustain missions in thirteen missionary jurisdictions and thirty-four dioceses, also among the Indians and among the Colored People in our land, as well as missions in China, Japan, Africa, Haiti and Greece—to pay the salaries of sixteen Bishops and stipends to 1,000 missionary workers, and to support schools, hospitals and orphanages. \$500,000 are asked for this year.

All things come of Thee, O Lord,
And of Thine own have we given Thee.

ACKNOWLEDGMENTS

OF THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of GEORGE BLISS, Treasurer, and sent to him, **22 Bible House, New York.** Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The items in the following table marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxillary.

The Treasurer acknowledges the receipt of the following sums from March 1st, to April 1st, 1892.

* Lenten and Easter Offerings.

ALBANY—\$283.44

<i>Albany</i> —St. Paul's, Domestic, \$156.66; Foreign, \$79.44.....	286 10
<i>Duaneburg</i> —Christ Church, Wo. Aux., Colored.....	5 00
<i>Gilbertsville</i> —Christ Church, Junior Aux., Sp. for orphanage, Osaka, Japan.....	16 00
<i>Hudson</i> —Christ Church, Domestic, \$10.15; Foreign, \$4.16.....	14 31
<i>Middleville</i> —Memorial, Colored.....	2 00
<i>Sharon Springs</i> —"A. F. W.," Domestic.....	2 00
<i>Troy</i> —St. Luke's, Indian.....	2 53
<i>Unadilla</i> —St. Matthew's, Domestic.....	5 50

CHICAGO—\$189.50

<i>Chicago</i> —Grace, Wo. Aux., for "Hibbard Memorial" scholarship, Trinity Divinity School, Tokyo, Japan.....	70 00
<i>Epiphany</i> S. S., Sp. for Miss Carter's Indian work, Minnesota.....	8 29
" <i>L.</i> " Wo. Aux., for "Williams" (Advanced) scholarship, St. John's Mission, Cape Mount, Africa.....	40 00
<i>Elmhurst</i> —Mite Chest No. 65, General.....	15 00
<i>Wheaton</i> —Trinity Church, Foreign.....	56 21

CONNECTICUT—\$508.91

<i>Abington</i> —Church of the Messiah, Domestic and Foreign.....	1 70
<i>Birmingham</i> —St. James', Wo. Aux., for travelling expenses of Secretary of the Auxillary.....	5 00
<i>Cheshire</i> —St. Peter's, Sp. for "Partridge Memorial" scholarship, St. Mary's Hall, Shanghai, China.....	8 09
<i>Guilford</i> —Christ Church, Foreign.....	20 00
<i>Meriden</i> —St. Andrew's S. S., Sp. for use of Bishop Graves, The Platte.....	15 00
<i>Middletown</i> —Holy Trinity Church, Domestic, \$53.30; Foreign, \$96.68.....	149 98
<i>Hartford</i> —St. John's S. S., for "Rev. Dr. E. A. Washburn" scholarship, St. Mary's Hall, Shanghai, China.....	40 00
<i>New Haven</i> —St. Luke's, Foreign.....	3 63
<i>St. Paul's</i> , Sp. for Bishop Talbot, Wyoming and Idaho.....	2 50
<i>Trinity Church</i> , Foreign.....	50 00
Wo. Aux., Sp. for purchase of books for Africa, \$5; Sp. for Bible for mission at Anthony, Kansas, \$3.....	8 00
<i>New London</i> —St. James', Foreign.....	10 51

<i>Norwalk</i> —Grace, "The Bishop Ferguson Class," for Bishop Ferguson's work, Africa \$15; "Children," Wo. Aux., for Wu Hu, China, \$5.....	20 00
<i>Norwich</i> —Trinity Church, Domestic.....	29 90
<i>Pomfret</i> —Christ Memorial Church, Colored.....	12 00
<i>Sharon</i> —Christ Church, Foreign.....	21 00
<i>Stamford</i> —St. Andrew's, Domestic.....	34 60
<i>Stratford</i> —Christ Church, Foreign.....	1 00
<i>Warehouse Point</i> —St. John's, China.....	21 00
<i>Watertown</i> —Christ Church S. S., Sp. for scholarship, St. Mark's School, Salt Lake City, Utah.....	40 00
<i>Wethersfield</i> —Trinity Church, "Two Members," Wo. Aux., Sp. for type-writer for Rev. J. W. Chapman, Alaska.....	13 00
<i>Woodbury</i> —Mrs. Rodger, Wo. Aux., Sp. for Miss Bull, for orphanage, Osaka, Japan.....	2 00

DELAWARE—\$76.34

<i>New Castle</i> —Immanuel Church, Foreign.....	63 34
<i>Wilmington</i> —Trinity Church, Foreign.....	13 00

ARKANSAS—\$90.00

<i>Little Rock</i> —Christ Church, "A Lady," Domestic, \$5; Foreign, \$25; Sp. for Bishop Johnston, Western Texas, \$10; Sp. for Bishop Ferguson, Africa, \$20; Sp. for Rev. Mr. Russell's negro work, Lawrenceville, Va., \$10.....	90 00
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CALIFORNIA—\$37.81

<i>Los Angeles</i> —St. Paul's, Foreign.....	37 81
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CENTRAL NEW YORK—\$337.10

<i>Binghamton</i> —Christ Church, Sp. for Bishop Walker's work, North Dakota, \$52.25; Sp. toward purchasing an organ for an Indian mission in North Dakota (Bishop Walker), \$5.03; Wo. Aux. (of which Daughters of the Silver Cross, \$5), Sp. for insurance of Rev. A. D. Gring, Japan, \$10.....	67 28
<i>Cortland</i> —Grace, Foreign.....	3 66
<i>Oneida</i> —St. John's, Foreign, \$2.11; Sp. for Bishop Walker, North Dakota, \$12.50.....	14 61
<i>Oswego</i> —Christ Church, Sp. for Bishop Walker, North Dakota.....	120 00
<i>Owego</i> —St. Paul's, Domestic, \$1.05; Foreign, \$2.50.....	3 55
<i>Seneca Falls</i> —Trinity Church, Foreign.....	123 00
<i>Miscellaneous</i> —Branch Wo. Aux., Fifth Missionary District, Sp. for missionary house-boat, Shanghai, China.....	5 00

CENTRAL PENNSYLVANIA—\$238.65

<i>Birdsboro'</i> —St. Michael's, Missionary Pockets, Domestic, \$24.91; New Mexico, 25 cts.; Foreign, \$21.41.....	46 57
<i>Coudersport</i> —Christ Church, Indian, \$1.50; Foreign, \$1.50.....	3 00
<i>Driffton</i> —St. James', Domestic.....	97 08
<i>Pottsville</i> —Trinity Church, Girls' Guild for Foreign Missions, Wo. Aux., Sp. for support of "Bright Cloud," St. Mary's Orphanage, Shanghai, China.....	40 00
<i>Tamaqua</i> —Calvary, Domestic.....	2 00
<i>Wilkes Barre</i> —St. Stephen's, Colored.....	50 00

EAST CAROLINA—\$46.35

<i>Beaufort Co.</i> —Zion, Foreign.....	1 06
<i>Chocomaity</i> —Trinity Church, Domestic, \$5.09; Foreign, \$5.09.....	10 18
<i>Neobern</i> —Christ Church, Systematic Of- fering Plan, Domestic, \$21.53; Foreign, \$13.58.....	35 11

EASTON—\$37.25

<i>Caroline Co. (Hillsboro)</i> —St. Paul's, Do- mestic.....	1 00
<i>Kent Co.</i> —Shrewsbury Parish, General, \$4.25; Wo. Aux., Sp. for support of "Shrewsbury" cot in St. Mary's Orphan- age, Shanghai, China, \$30.....	34 25
<i>Worcester Co. (Snow Hill)</i> —All Hallows', General (additional).....	2 00

FLORIDA—\$19.20

<i>Eustis</i> —St. Thomas', Foreign.....	1 81
<i>Fernandina</i> —St. Peter's, Foreign.....	8 60
<i>Longwood</i> —Christ Church, Foreign.....	3 14
<i>Pittman</i> —St. John's, Foreign.....	3 65
<i>Winter Park</i> —Mrs. Corville Stovin, Wo. Aux., Sp. toward support of a baby in St. Mary's Orphanage, Shanghai, China	2 00

FOND DU LAC—\$5.00

<i>Antigo</i> —"Anonymous," Sp. for Miss M. Scott's work, Africa.....	5 00
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GEORGIA—\$9.20

<i>Americus</i> —Calvary, Colored.....	1 00
<i>Darien</i> —St. Andrew's, Foreign.....	3 20
<i>Marietta</i> —St. James', Helen Meeker, Sp. for Theological Library, Japan.....	5 00

INDIANA—\$40.11

<i>Auburn</i> —"For Christ's Sake," Foreign....	5 00
<i>Indianapolis</i> —Christ Church, Domestic and Foreign.....	13 51
St. Paul's, Wo. Aux., for salary of Dr. Marie Haslep, China, \$5; Sp. for "Isa- bella Jenckes" scholarship, Layton, Utah, \$10.....	15 00
<i>Muncie</i> —Grace, Colored.....	3 66
<i>North Liberty</i> —St. Philip's, Domestic.....	3 00

IOWA—\$46.85

<i>Burlington</i> —Christ Church, St. Agnes' Guild, Wo. Aux., for "Eliza H. Cook" scholarship, Bishop Boone Memorial School, Wuchang, China.....	40 00
<i>Muscatine</i> —Trinity Church, General.....	6 85

KANSAS—\$10.55

<i>Atchison</i> —Trinity Church, Colored.....	8 00
<i>Salina</i> —Christ Church, Japan, \$1; General, \$1.55.....	2 55

KENTUCKY—\$10.00

<i>Lexington</i> —Christ Church, "A Member," Sp. for Miss Carter's Indian mission....	5 00
<i>Louisville</i> —Church of Our Merciful Sa- viour S. S., Domestic.....	5 00

LONG ISLAND—\$419.41

<i>Astoria</i> —St. George's, Domestic (of which Mrs. A. E. Smallwood, \$15; Miss Small- wood, \$5), \$65.34; Foreign, Mrs. A. E. Smallwood, \$15; Miss Smallwood, \$5.....	85 34
<i>Bay Ridge</i> —Christ Church, Domestic and Foreign.....	40 07
<i>Brooklyn</i> —Church of the Good Shepherd, Wo. Aux., Domestic.....	20 00
(<i>Heights</i>)—Grace, Colored, \$5; Parish Mite Chests, Foreign, \$43.73; Wo. Aux., Indian, \$15.....	63 73
St. George's, "A Member," General.....	5 06
St. Matthew's, Wo. Aux., General.....	12 82
A. L. Hart, General.....	5 00
<i>Flushing</i> —St. George's, Foreign.....	69 96
<i>Garden City</i> —Cathedral of the Incarnation, Colored.....	40 00
<i>Richmond Hill</i> —Resurrection, "Band of Light," Wo. Aux., Sp. for St. Eliza- beth's School, South Dakota.....	15 00

<i>Sag Harbor</i> —Christ Church, Colored.....	2 49
<i>Miscellaneous</i> —Branch Wo. Aux., for "Long Island" scholarship, St. John's College, Shanghai, China.....	60 00

LOUISIANA—\$183.49

<i>Clinton</i> —St. Andrew's, Missionary Pocket, General.....	1 75
<i>Lakeland</i> —St. Barnabas', Missionary Pock- ets, General.....	2 35
<i>Laurel Hill</i> —St. John's, Colored, \$2.20; Missionary Pockets, General, \$6.59.....	8 79
<i>Marionville</i> —St. Stephen's, Missionary Pockets, General.....	7 23
<i>New Orleans</i> —Annunciation, Wo. Aux., C. M. Pritchard Memorial, for Miss Suthon's salary, Japan, \$9.60; Mite Chests, General, \$2.74.....	12 34
Christ Church, Wo. Aux., C. M. Pritch- ard Memorial, for Miss Suthon's sal- ary, Japan, \$34.70; Mite Chests, Gen- eral, \$23.08.....	57 78
Grace, Wo. Aux., C. M. Pritchard Mem- orial, for Miss Suthon's salary, Japan	1 25
Mt. Olivet, Wo. Aux., C. M. Pritchard Memorial, for Miss Suthon's salary, Japan.....	1 00
St. Paul's, Wo. Aux., C. M. Pritchard Mem- orial, for Miss Suthon's salary, Japan	36 50
Trinity Church, Wo. Aux., of which So- ciety of Earnest Workers, \$5; C. M. Pritchard Memorial, for Miss Suthon's salary, Japan, \$32.60; Mite Chest, Gen- eral, 55 cts.....	38 15
<i>Tunica</i> —St. Stephen's, Missionary Pock- et, General.....	2 00
<i>West Feliciana</i> —St. Mary's, Colored, \$2; Missionary Pockets, General, \$1.60.....	3 60
<i>Williamsport</i> —St. Stephen's, Wo. Aux., C. M. Pritchard Memorial, for Miss Suthon's salary, Japan.....	15 75

MAINE—\$43.36

<i>Auburn</i> —Heavenly Rest, Foreign.....	5 30
<i>Augusta</i> —St. Mark's, Sp. for work of the Colored Archdeaconry of South Caro- lina.....	11 31
<i>Portland</i> —St. Luke's Cathedral, General..	26 75

MARYLAND—\$887.60

<i>Allegheny Co. (Cumberland)</i> —Emmanuel Parish, Domestic, \$17.51; Indian, \$17.51; Foreign, \$28.39.....	63 41
<i>Baltimore Co. (Baltimore)</i> —Christ Church, Domestic, \$200; Africa, \$75; China, \$75; Japan, \$100.....	450 00
Emmanuel Church, Foreign, \$27; Wo. Aux., through Miss Young, for Rev. Mr. Gordon's salary, Mexico, \$50.....	77 00
Mt. Calvary, for "Joseph Richey Mem- orial" scholarship, Bishop Boone Memorial School, Shanghai, China.....	40 00
(<i>Pikesville</i>)—St. Mark's, Domestic and Foreign.....	29 72
<i>District of Columbia (Washington)</i> —St. Mark's Parish, Domestic, \$18.49; For- eign, \$9.25.....	27 74
St. Stephen's, Domestic.....	4 00
Miss Ellen King, Sp. for "Thomas M. Markoe" (Medical) scholarship, Cape Mount, Africa.....	100 00
<i>Frederick Co. (Frederick)</i> —All Saints', Wo. Aux., five cent collection, Indian, \$10.25; Foreign, \$21.25.....	31 50
(<i>Walkersville</i>)—Through Wo. Aux., Do- mestic, 78 cts.; Foreign, 79 cts.....	1 57
<i>Harford Co. (Churchville)</i> —Holy Trinity Church, Domestic, \$3; Foreign, \$3.....	6 00
(<i>Bel Air</i>)—Emmanuel Church, Domestic, \$3; Foreign, \$3.....	6 00
(<i>Perryman</i>)—St. George's Parish, Japan, \$1; Foreign, \$15.77.....	16 77
<i>Howard and Anne Arundel Co's (Dorsey)</i> — Trinity Parish, Boys' Missionary So- ciety, Indian.....	3 89
<i>Prince George's Co. (Beltsville)</i> —Zion Par- ish, General.....	5 00
(<i>Leeland</i>)—Mrs. K. E. Billopp, Domestic and Foreign.....	10 00

<i>St. Mary's Co. (Mechanicsville)</i> —Maryland Guild, Wo. Aux., Sp. for support of "Hope," St. Mary's Orphanage, China	15 00	Missionaries' Insurance Fund, \$5; for Miss Bull's salary, Japan, \$50.....	65 00
MASSACHUSETTS—\$1,552.80		St. Paul's, Wo. Aux., Mrs. McGraw, Sp. for "Reno" scholarship, Nevada, \$5; Sp. for "Utah" scholarship, \$5.....	10 00
<i>Boston</i> —Advent, "A Member," through Wo. Aux., Sp. for Bishop Talbot's school for girls, Boise City, Idaho.....	2 00	St. Stephen's, Wo. Aux., for Mrs. Jennings' salary, Virginia.....	2 50
(<i>Dorchester</i>)—All Saints', Domestic, \$50; Foreign, \$60.90; Sp. for Bishop Walker, North Dakota, \$25.....	135 90	<i>Jackson</i> —St. Paul's, Domestic, \$33.78; Indian, \$56.50; Foreign, \$40.....	130 28
Ascension, "Anonymous," Foreign.....	10 00	<i>Petoskey</i> —Emmanuel Church, Domestic, \$5; Foreign, \$5.....	10 00
Emmanuel Church, Domestic, \$417.80; Foreign, \$15.....	432 80	MILWAUKEE—\$28.15	
Church of the Messiah, Wo. Aux., Sp. for Bishop Talbot's school for girls, Boise City, Idaho.....	25 00	<i>Delavan</i> —Christ Church, Domestic, \$10.20; Foreign, \$15.32; China, \$2.63.....	28 15
(<i>Dorchester</i>)—St. Ann's, "A Superannuated Clergyman's Mite," Foreign.....	10 00	MINNESOTA—\$21.81	
St. Mary's, Wo. Aux., Sp. for Bishop Talbot's school for girls, Boise City, Idaho	1 00	<i>Hastings</i> —St. Luke's, Domestic and Foreign.....	6 00
(<i>South</i>)—St. Matthew's, Wo. Aux., for Miss Mailes' salary, Japan.....	10 00	<i>Red Lake</i> —St. John's, General.....	4 00
St. Stephen's, Wo. Aux., for Miss Mailes' salary, Japan.....	10 00	<i>Richwood</i> —Holy Apostles', Japan.....	4 14
Trinity Church, "A Member," through Wo. Aux., Sp. for Bishop Talbot's school for girls, Boise City, Idaho.....	5 00	<i>Wells</i> —Nativity, Colored.....	5 52
(<i>Somerville</i>)—R. H. Gibby, General.....	1 00	<i>Wild Rice River</i> —Epiphany, Colored.....	2 15
(<i>Brookline</i>)—St. Paul's, "Two Ladies," through Wo. Aux., for Miss Mailes' salary, Japan.....	25 00	MISSISSIPPI—\$10.00	
Hazel and Pamela Vinton, Missionary Pockets, General.....	2 03	<i>Oxford</i> —St. Peter's, for "Bishop Thompson" scholarship, Bishop Boone Memorial School, Wuchang, China.....	10 00
<i>Cambridge</i> —Christ Church, Domestic, \$61.86; Wo. Aux., Sp. for insurance dues Rev. T. S. Tyng, Japan, \$12.50.....	74 36	MISSOURI—\$146.50	
St. James', Wo. Aux., Sp. for Bishop Kendrick, New Mexico and Arizona, \$5; "A Member," for Miss Mailes' salary, Japan, \$5.....	10 00	<i>Hannibal</i> —Trinity Church, Foreign.....	2 50
St. John's Memorial Chapel, Domestic.....	221 77	<i>St. Louis</i> —Christ Cathedral, Colored, \$103.75; Foreign, \$10.25; "Mrs. C.," Domestic and Foreign, \$10.....	124 00
<i>Chelsea</i> —St. Luke's, Domestic, \$1.52; Foreign, \$4.52.....	9 04	Holy Communion, Domestic and Foreign	10 00
<i>Dedham</i> —St. Paul's, Domestic.....	14 62	Trinity Church, "A Member," Domestic, \$5; Foreign, \$5.....	10 00
<i>Fall River</i> —Ascension, Domestic, \$12.02; Foreign, \$15.53.....	27 55	NEWARK—\$706.30	
<i>Fitchburg</i> —Christ Church, Ministering Children's League, for Bible woman under Miss Mailes, Japan, \$60; Wo. Aux., "A Member," for "Fanny Maria Tyler Memorial" scholarship, St. Agnes' School, Osaka, Japan, \$50.....	110 00	<i>Montclair</i> —St. Luke's, Sp. for endowment of "Partridge Memorial" scholarship, St. Mary's Hall, Shanghai, China, \$42; Wo. Aux., "A Member," for "Mary Lawrence Carter" scholarship, Female Orphan Asylum, Cape Palmas, Africa, \$0.....	92 00
<i>Groton</i> —St. John's Mission, Domestic.....	22 51	<i>Newark</i> —Trinity Church, Domestic, \$20; Foreign, \$190.84.....	210 84
<i>Greenfield</i> —St. James', Domestic, \$19.85; Foreign, \$9.47.....	29 32	<i>Orange</i> —Grace, Sp. for Bishop Talbot, Wyoming and Idaho, \$150; S. S., for "Bishop Hobart" scholarship, St. John's School, South Dakota, \$30.....	180 00
<i>Lawrence</i> —Grace, Sp. for Bishop Talbot, Wyoming and Idaho.....	50 00	Mrs. F. C. Henderson, Sp. for St. Mary's Orphanage, Shanghai, China.....	15 00
<i>Newburyport</i> —St. Paul's, Wo. Aux., for missionary deficiency.....	19 00	<i>Paterson</i> —St. Paul's, Colored.....	18 42
<i>North Adams</i> —St. John's, Domestic and Foreign.....	50 00	<i>Summit</i> —Calvary, Foreign, \$12; "A Member," Wo. Aux., Sp. for type-writer for Rev. J. W. Chapman, Alaska, \$5; Junior Aux., Sp. for Rev. S. S. Burlison, Oneida, Wis., for horse, \$52.04.....	69 04
<i>Quincy</i> —Christ Church, Domestic.....	19 80	<i>West Hoboken</i> —St. John's, China.....	1 00
<i>Southborough</i> —St. Mark's, Foreign.....	13 13	<i>Miscellaneous</i> —Newark Branch Wo. Aux., for Miss Ives' salary, South Dakota, \$30; Sp. for Rev. E. N. Joyner, for Miss Wheeler's salary, South Carolina, \$70.....	120 00
<i>Stockbridge</i> —St. Paul's, Domestic.....	10 00	NEW HAMPSHIRE—\$287.18	
<i>Taunton</i> —St. Thomas', Wo. Aux., Colored, \$109; Wo. Aux., Sp. for Bishop Talbot's Clergy Fund, \$15.....	123 00	<i>Concord</i> —St. Paul's School Chapel, Domestic, \$107.87; toward support of a divinity student, China, \$60.....	167 87
<i>Waltham</i> —Christ Church, Foreign.....	23 00	<i>Goffstown</i> —St. Matthew's, Foreign.....	4 81
<i>Watertown</i> —Church of the Good Shepherd, China.....	1 00	<i>Keene</i> —"Rev. E. A. R.," Sp. for personal benefit of Rev. Mr. Chapman, \$7.50; Sp. for personal benefit of Rev. Mr. Prevost, Alaska, \$7.50; Colored, \$60; "Mrs. E. A. R.," Colored, \$40.....	115 00
<i>Miscellaneous</i> —Public meeting Wo. Aux., held in Trinity Church, Boston, for Miss Mailes' salary, Japan.....	55 00	NEW JERSEY—\$431.56	
MICHIGAN—\$602.67		<i>Beverly</i> —St. Stephen's, Foreign.....	7 75
<i>Ann Arbor</i> —St. Andrew's, through Wo. Aux., for Miss Bull's salary, Japan.....	10 00	<i>Camden</i> —St. Paul's, Wo. Aux., Domestic.....	5 00
<i>Cheboygan</i> —St. James', General.....	4 88	<i>Cold Neck</i> —"N. W. P.," Domestic.....	2 00
<i>Detroit</i> —Christ Church, Domestic, \$325.01; for Bishop Graves' work, The Platte, \$5; Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund, \$10.....	340 01	<i>Elizabeth</i> —Trinity Church, Sp. for Bishop Talbot's Cathedral.....	70 00
Grace, Wo. Aux., for Miss Bull's salary, Japan.....	30 00	Mrs. M. S. Bonnell, Sp. for Bishop Leonard, Nevada and Utah, \$50; Sp. for Bishop Talbot, Wyoming and Idaho, \$50; for Rev. Mr. Partridge's work, China, \$100.....	200 00
St. John's, Wo. Aux., Mrs. Houghton, Sp. for "Utah" scholarship, \$5; Miss Minor, Sp. for Armitage Memorial, San Mateo, California, \$5; Sp. for Foreign			

<i>Freehold</i> —St. Peter's, Foreign.....	11 14	brara League, Sp. for Domestic Con-	
<i>Moorestown</i> —Trinity Church, Wo. Aux., for		tinent Fund, \$25.....	3,867 75
"Bishop Odenheimer" (In Memoriam)		St. Clement's, Mite Chest No. 9,654, Gen-	
scholarship, Trinity Divinity and Cate-		eral.....	3 50
chetical School, Tokyo, Japan.....	2 00	St. George's, Domestic.....	\$818.60; Wo.
<i>New Brunswick</i> —Christ Church, Foreign.....	52 15	Aux., Sp. for Foreign Missionaries' In-	
<i>Plainfield</i> —"A Friend," for Bishop Tal-		surance Fund, China \$50; Sp. for	
bot's work, Wyoming and Idaho.....	20 00	organ for L. W. Scott, Africa, \$25;	
<i>Princeton</i> —Trinity Church, Indian.....	17 49	through Niobrara League, for "St.	
<i>Riverton</i> —Christ Church, Indian.....	2 61	George's" scholarship, St. Mary's	
<i>Salem</i> —St. John's, Foreign, \$36.42; Wo.		School, South Dakota, \$60.....	753 60
Aux., for "Bishop Odenheimer" (In		St. John's Chapel, Foreign.....	33 19
Memoriam) scholarship, Trinity Divin-		St. Luke's Hospital, General.....	42 50
ity and Catechetical School, Tokyo, Ja-	41 42	(<i>Manhattanville</i>)—St. Mary's, Domestic	
		and Foreign.....	31 71
		St. Matthew's, Foreign.....	37 50
		St. Michael's, Woman's Missionary So-	
		cietiy Sp. for Miss Aldrich's school	
		building fund, Japan.....	47 85
		St. Thomas', Young Woman's Missio-	
		nary Society, Sp. for support of Cletta	
		Williams, Africa, \$40; Woman's Mis-	
		sionary Association, for "William F.	
		Morgan Memorial" (Medical) scholar-	
		ship, St. John's College, Shanghai,	
		China, \$20.....	60 00
		Transfiguration, Domestic, \$20; Foreign,	
		\$10.....	30 00
		Trinity Church, Domestic, \$95.16; For-	
		eign, \$136.05.....	231 21
		Trinity Chapel, Indian, \$3; Foreign, \$414	
		Zion and St. Timothy's, Wo. Aux.,	
		Sp. for Miss Aldrich's school building fund,	
		Japan, \$40; for St. Mary's Hall, Shang-	
		hai, China, \$5.....	45 00
		Charles W. Ogden and Louise H. Ogden,	
		Domestic, \$400; Foreign, \$100.....	500 00
		Annual meeting, New York Committee	
		on work for Foreign Missions, Sp. for	
		building fund, Young Ladies' Institute,	
		Tokyo, Japan.....	165 18
		Mrs. Gregory T. Bedell, for salary of	
		Rev. Mr. Gordon, Mexico.....	125 00
		Mrs. William Eustace, through Niobrara	
		League, for "Rev. H. E. Montgomery"	
		scholarship, Hope School, South Da-	
		kota.....	60 00
		Miss M. M. Collins, for "Bishop Bedell"	
		scholarship, St. John's School, South	
		Dakota.....	60 00
		"Two Sisters," Domestic, \$25; Foreign,	
		\$25.....	50 00
		"A Friend" Wo. Aux., for "Marie An-	
		toinette Whitlock" scholarship, Jane	
		Bohlen Memorial School, Wuchang,	
		China.....	50 00
		Oliver G. Barton, Domestic and Foreign.....	50 00
		Miss M. A. Pitt, Sp. for Rev. Mr. Appleby,	
		for building of church in Marshall,	
		Minnesota.....	25 00
		"B." General.....	17 72
		Miss A. J. Boyle, Mite Chest No. 86,209,	
		General.....	10 00
		Rev. G. H. S. Walpole, D.D., General....	5 00
		Mrs. R. M. Thompson, Wo. Aux., Sp. for	
		Rev. C. S. Cook, Pine Ridge, South Da-	
		kota, for Dakota Prayer Books and	
		Hymnals.....	4 00
		New York Branch Wo. Aux., meeting	
		Foreign Committee, Sp. for building	
		fund, Young Ladies' Institute, Tokyo,	
		Japan.....	2 00
		"Anonymous," Foreign.....	1 00
		<i>Poughkeepsie</i> —St. Paul's, Foreign.....	25 50
		<i>Rye</i> —Christ Church, Wo. Aux., Sp. for	
		Bishop Talbot, for missionary to the	
		Arapahoes, \$55.10; Sp. for scholarship	
		in St. Mark's School, Utah, \$40; Miss C.	
		Jay, Sp. for building fund, Young La-	
		dies' Institute, Tokyo, Japan, \$50.....	175 10
		<i>Westchester</i> —St. Peter's, Mr. H. Rowan,	
		\$15; Rev. F. M. Clendenen, \$5; Wo.	
		Aux., \$30, Sp. for Rev. S. C. Partridge,	
		China.....	50 00
		<i>West New Brighton</i> —Ascension, Domes-	
		tic, \$5; General, \$27.....	32 00
NEW YORK—\$14,084.96			
<i>Clifton</i> —St. John's, Wo. Aux., "A Mem-			
ber," Domestic, \$5; Indian, \$5; For-			
eign, \$5.....	15 00		
<i>Newburgh</i> —St. George's, Wo. Aux., Sp. for			
Mrs. Green's work among the Chinese			
in Bishop Brewer's Jurisdiction.....	11 00		
<i>New York</i> —Calvary, Domestic, \$6; For-			
eign, \$6; Sp. for Bishop Talbot's Clergy			
Fund, \$35; Sp. for Rev. Mr. Partridge,			
China, \$25; Wo. Aux., "A Member," Sp.			
toward the completion of Hobart			
Church, Oneida, Fond du Lac, \$10;			
Foreign Committee, for salary of			
teacher, St. John's College, Shanghai,			
China, \$50.....	132 00		
Christ Church, Wo. Aux., for salary of			
lady teacher in Japan, \$75; through Ni-			
obrara League, for "Olivia M. Cut-			
ting" scholarship, St. John's School,			
South Dakota, \$60.....	185 00		
Grace, Domestic, \$2,366.69; Sp. for Bish-			
op Talbot (of which Mrs. Lucy Kean,			
\$100), \$1,265; Wo. Aux., Sp. for Mrs.			
Auer, \$50; Sp. for insurance Rev. J.			
McKim, Japan, \$50; through Niobrara			
League, Mrs. W. M. Kingsland, for			
"Cornelius Kingsland Memorial" scholar-			
ship, St. Paul's School, South Da-			
kota, \$60; for salary of teacher, Rose-			
bud Agency, South Dakota, \$210.....	4,001 69		
Holy Communion, Domestic, \$200; For-			
eign, \$147.69; through Niobrara League,			
for "Francis E. Lawrence" (In Mem-			
oriam) scholarship, St. Paul's School,			
South Dakota, \$60.....	407 69		
Holy Trinity Church, Woman's Mission-			
ary Society, for "Sarah P. Doremus"			
scholarship, St. Agnes' School, Osaka,			
Japan, \$40; Sp. for Esther H. Wat-			
kins memorial bed, Osaka, Japan, \$60;			
Young Ladies' Missionary Band, for			
"Warren" scholarship, Trinity Divin-			
ity and Catechetical School, Tokyo,			
Japan, \$70.....	170 00		
Incarnation, Domestic, \$855.64; Foreign,			
\$1,189.12; S. S. for "Incarnation" scholar-			
ship, St. Margaret's School, Tokyo,			
Japan, \$40 through Niobrara League,			
for "Charles Easton" scholarship, St.			
Mary's School, South Dakota, \$60;			
Ladies' Missionary League, toward			
building fund, Church of the Nativity,			
Wuchang, China, \$28.....	2,172 76		
St. Ann's, Miss Seaman's S. S. class, for			
Mrs. Brierley's work, Africa, \$1.37; for			
Indian work, 63 cts.....	2 00		
(<i>Morrissania</i>)—St. Ann's, Sp. for Mrs.			
Sowerby, China, \$5; for Mrs. Brierley's			
work, Africa, \$5; Wo. Aux., Sp. for			
books for Alaska, \$7.....	17 00		
St. Augustine's, Domestic, \$5.58; For-			
eign, \$6.93.....	12 51		
St. Bartholomew's, Domestic, \$5; Foreign,			
\$3,007.75; Ladies' Missionary Society,			
Wo. Aux., for Miss Verbeck's salary, Ja-			
pan, \$675; "Samuel Cook" scholarship,			
Duane Hall, Shanghai, China, \$60;			
"Maria Banyer" scholarship, St.			
John's Mission, Cape Mount, Africa,			
\$25; Sp. for Miss Aldrich's school build-			
ing fund, Japan, \$20; Wo. Aux., Sp. for			
supplies for Alaska, \$50; through Nio-			

NORTH CAROLINA—\$56.00

<i>Asheville</i> —St. Paul's Chapel, Domestic....	1 00
<i>Charlotte</i> —St. Peter's, through Wo. Aux.,	

Sp. for Foreign Missionaries' Insurance Fund, \$30; Sp. for scholarship in St. John's School, Utah, \$10.....	40 00	dian Hope Association, Sp. for freight on box, \$3; S. S., for Bishop Hare's Indian work, \$11; for Rev. Mr. Gring's expenses, Japan, \$2.....	16 00
<i>Raleigh</i> —Christ Church, through Wo. Aux., Sp. for twins at Montgomery Institute, Seguin, Western Texas.....	15 00	St. Stephen's, Domestic.....	245 03
OHIO—\$12.50		Church of the Saviour, Indian Hope Association, for "Church of the Saviour" scholarship, St. John's School, South Dakota.....	60 00
<i>Dennison</i> —St. Barnabas', Domestic and Foreign.....	2 00	Zion, Indian Hope Association, Indian.....	21 00
<i>Massillon</i> —St. Timothy's S. S., *General... 1 00		Rev. D. D. Smith, for outfit and passage for Rev. R. K. Massie, China.....	50 00
<i>Venice</i> —D. Heimlich, General.....	53	"Anonymous," through Indian Hope Association, for Indian work, \$25; Sp. for Navajo Indians under Bishop Talbot, \$10.....	35 00
<i>Youngstown</i> —St. John's, Foreign.....	8 47	Rev. E. Y. Buchanan, D.D., Domestic, \$13; Foreign, \$12.....	25 00
OREGON—\$45.00		Mrs. W. T. Grant, Jr., Indian Hope Association, for salary of Herbert Welsh, catechist.....	20 00
<i>Astoria</i> —Grace, Junior Aux., Colored.....	4 85	<i>Rockdale</i> —Calvary S. S., Domestic, \$7.50; Foreign, \$7.50.....	15 00
<i>Corvallis</i> —Church of the Good Samaritan, Foreign.....	10 00	Pennsylvania Branch Wo. Aux., collection at "Quiet Day," General.....	113 69
<i>Eugene City</i> —St. Mary's, General.....	10 00	PITTSBURGH—\$423.75	
<i>Milwaukie</i> —St. John's, Foreign.....	3 15	<i>Franklin</i> —St. John's S. S., Domestic.....	10 52
<i>Portland</i> —St. Stephen's, "A Chinese Churchman," China.....	10 00	<i>Pittsburgh</i> —Ascension, Margaret and Josephine McConway, Sp. for Bishop Kendrick's missionaries.....	10 00
<i>The Dalles</i> —St. Paul's, Foreign.....	7 00	Calvary, Foreign, \$216.23; through Wo. Aux., for salary of Mrs. Clarkson, South Carolina, \$25; Sp. for salary of teacher in St. Elizabeth's School, South Dakota, \$25; Sp. for Foreign Missionaries' Insurance Fund, \$25; for salary of Miss Goepf, Japan, \$25.....	316 23
PENNSYLVANIA—\$3,362.83		St. Andrew's, "A Member," Domestic, \$5; Foreign, \$5.....	10 00
<i>Bryn Mawr</i> —Church of the Redeemer, Foreign, \$230.68; Indian Hope Association, Indian, \$58.80.....	259 48	Deaf Mute Mission, Domestic.....	2 00
<i>Norristown</i> —St. John's, Foreign.....	23 00	Through Mrs. Brunot, Sp. for Miss Carter's salary, Minnesota.....	55 00
<i>Philadelphia</i> —Advent, Domestic.....	120 00	<i>Warren</i> —Trinity Memorial Church, Domestic, \$10; Foreign, \$10.....	20 00
Advocate Memorial, General.....	40 00	QUINCY—\$32.45	
Atonement, Woman's Bible Class, General, \$2; Family Mite Chest, General, \$1; Indian Hope Association, Indian, \$7	10 00	<i>Rock Island</i> —Trinity Parish, St. Paul's Missionary Guild, General.....	12 45
Calvary Monumental, Indian Hope Association, Indian.....	7 00	<i>Miscellaneous</i> —"W. H. P.," "A Thank Offering," General.....	20 00
(<i>Germantown</i>)—Calvary, Domestic, \$117; Indian Hope Association, Indian, \$5.....	122 00	RHODE ISLAND—\$298.24	
Christ Church, Domestic, \$70.94; Foreign, \$234.23.....	305 17	<i>Lonsdale</i> —Christ Church, Domestic.....	41 66
Christ Church Chapel, Domestic.....	192 21	<i>Manville</i> —Emmanuel Church, Colored, \$2.76; for Dr. Driggs' work, Point Hope, Alaska, \$6.22.....	8 98
Divinity School Chapel, Foreign.....	7 50	<i>Providence</i> —Church of the Redeemer, Domestic, \$27 60; missionary work in China, \$25.....	52 60
(<i>Holmesburg</i>)—Emmanuel Church, Indian.....	1 00	St. Stephen's, through Wo. Aux., for "Carrington" (In Memoriam) scholarship, St. John's Mission, Cape Mount, Africa.....	25 00
Grace S. S., Africa.....	50 00	Mrs. Gammell, through Wo. Aux., for "Harriet Ives" scholarship, High School, Cuttington, Africa, \$40; "Harriet Ives" scholarship, Jane Bohlen Memorial School, Wuchang, China, \$40	80 00
Holy Trinity Church, Indian Hope Association, Indian.....	24 00	Mrs. J. M. Clarke, through Wo. Aux., for "Susan Carrington Clarke" (Advanced) scholarship, St. John's Mission, Cape Mount, Africa.....	40 00
Nativity, Sp. for Bishop Walker's work, North Dakota.....	25 00	<i>Miscellaneous</i> —Rhode Island Branch Wo. Aux., Sp. for Rev. J. W. Perry, Taboro', N. C., for teacher's salary.....	50 00
St. Andrew's, Foreign, \$110.36; Sp. for Rev. Mr. Kinsolving's work in Brazil, \$13.50; General Missionary Society, for Cape Palmas, Africa, \$25; S. S., for W. F. Paddock "scholarship, St. John's Mission, Cape Mount, Africa, \$25; Indian Hope Association, Indian, \$12.....	185 86	SOUTH CAROLINA—\$86.48	
St. James', for Rev. W. B. Gordon's salary, Mexico, \$50; Sp. for Rev. C. B. Perry, Hoffman Hall, Nashville, Tenn., \$30; Sp. for Rev. J. S. Russell, for St. Paul's Normal and Industrial School, Lawrenceville, Va., \$25; Sp. for Rt. Rev. D. B. Knickerbacker, for mission in Indiana, \$40; Sp. for Bishop E. S. Thomas, for mission in Kansas, \$30; Sp. for Rev. G. F. Patterson, for mission work in Oklahoma, \$30; Sp. for Rev. J. P. Llwyd, Church of the Good Shepherd, Omaha, Neb., \$70; Indian Hope Association, Indian, \$30.....	285 00	<i>Charleston</i> —Grace, Domestic.....	60 63
St. John the Divine, Domestic, \$1.66; Foreign, \$1.21.....	2 87	Holy Communion, through Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....	5 00
St. Jude's, Foreign.....	50 00	Mrs. M. E. Sanders, Foreign.....	5 00
St. Luke's, Domestic, \$180; Foreign, \$180; Indian Hope Association, Indian, \$10.....	370 00	Miss S. P. Gibbs, Easter offering, Foreign.....	1 00
St. Mark's, Domestic, \$225; Foreign, \$120; Indian Hope Association, Indian, \$5.....	350 00	<i>Glenn Springs</i> —Calvary, General.....	7 00
(<i>Wissahickon Heights</i>)—St. Martin's in the Fields, Indian Hope Association, Indian.....	2 00	<i>Hampton Co.</i> —All Saints', Foreign.....	5 07
St. Mary's, Indian Hope Association, Indian.....	33 50	<i>Waltham</i> —St. John's, General.....	85
(<i>Chestnut Hill</i>)—St. Paul's, Sp. for Miss Margaretta's Scott's work, Africa, \$50; Foreign, \$191.52.....	241 52	<i>Walterboro'</i> —St. Jude's, Foreign.....	1 93
(<i>Germantown</i>)—St. Peter's, through In-			

SOUTHERN OHIO—\$293.14

<i>Chillicothe</i> —St. Paul's, General.....	7 75
<i>Delaware</i> —St. Peter's S. S., through Wo. Aux., Sp. for Miss Carter's lace teacher, Minnesota.....	5 00
<i>Cincinnati (Clifton)</i> —Calvary, Helping Hand Society, through Wo. Aux., Sp. for purchasing Text books for Epiphany Hall, Africa.....	3 00
Christ Church, Boys' Guild, through Wo. Aux., Sp. for Miss Carter, Minnesota.....	50 00
Emmanuel Church, Foreign.....	4 04
(<i>Walnut Hills</i>)—Epiphany, through Wo. Aux., Sp. for Bishop Kendrick, New Mexico and Arizona.....	5 00
(<i>College Hill</i>)—Grace, Foreign.....	17 47
(<i>Avondale</i>)—Grace, Foreign.....	35 00
(<i>Mt. Auburn</i>)—Church of Our Saviour, Domestic, \$21.81; Sp. for Colored work at Hoffman Hall, Nashville, Tenn., \$25; Colored, \$2.47; St. Martin's Guild, through Wo. Aux., Sp. for scholarship at Reno, Nevada, \$2.....	51 28
St. Paul's, through Wo. Aux., Domestic, \$33.64; Foreign, \$33.63.....	67 27
St. Philip's S. S., Colored.....	1 00
<i>Columbus</i> —Church of the Good Shepherd, through Wo. Aux., Sp. for scholarship in Reno, Nevada, \$1; Sp. for St. Luke's Hospital, Denver, Col., \$2; S. S., thro' "Helping Hands," Sp. for Bishop Kendrick, New Mexico and Arizona, \$5.....	8 00
Trinity Church, through Wo. Aux., Sp. for Bishop Kendrick, New Mexico and Arizona.....	10 78
<i>Lancaster</i> —St. John's, Mrs. Reese, through Wo. Aux., Sp. for Bishop Kendrick, New Mexico and Arizona.....	10 00
<i>Marietta</i> —St. Luke's, Young Ladies' Guild, through Wo. Aux., Sp. for scholarship in Reno, Nevada.....	1 00
<i>Newark</i> —Trinity Church, through Wo. Aux., Sp. for Bishop Kendrick, New Mexico and Arizona.....	5 00
<i>Oakley</i> —St. Mark's, through Wo. Aux., Sp. for scholarship in Reno, Nevada.....	1 00
<i>Portsmouth</i> —All Saints', through Wo. Aux., Sp. for scholarship in Reno, Nevada, \$1; Domestic, \$1.50.....	6 50
Christ Church, General.....	4 05

SPRINGFIELD—\$2.55

<i>East St. Louis</i> —St. Mary's Mission, General.....	2 55
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TENNESSEE—\$16.52

<i>Ross View</i> —Grace S. S., Foreign.....	1 52
<i>Somerville</i> —"Anonymous," General.....	15 00

TEXAS—\$121.50

<i>Austin</i> —St. David's, through Wo. Aux., Sp. for Domestic Contingent Fund, \$3; Sp. for Foreign Missionaries' Insurance Fund, \$3.....	6 00
<i>Bellville</i> —St. Mary's, through Wo. Aux., Sp. for Domestic Contingent Fund, 50 cts.; Sp. for Foreign Missionaries' Insurance Fund, 50 cts.....	1 00
<i>Eagle Lake</i> —Heavenly Rest, through Wo. Aux., Sp. for Domestic Contingent Fund, \$1; Sp. for Foreign Missionaries' Insurance Fund, 35 cts.....	1 35
<i>Waco</i> —St. Paul's, through Wo. Aux., Sp. for Domestic Contingent Fund, \$1.50; Sp. for Foreign Missionaries' Insurance Fund, \$1.65.....	3 15
"A Friend," through Wo. Aux., for "Richard Newton" scholarship, Hope School, South Dakota, \$60; "Dudley Tyng" scholarship, Duane Hall, Shanghai, China, \$40; for work in Africa, \$5; for work in Alaska, \$5.....	110 00

VERMONT—\$42.31

<i>Bellows Falls</i> —Immanuel Church, Foreign.....	7 31
<i>Burlington</i> —St. Paul's, "J. I. B.," Colored.....	10 00
Branch Wo. Aux., Sp. for Rev. E. W.	

Joyner, South Carolina, at his discretion, for Colored student.....	25 00
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VIRGINIA—\$265.72

<i>Albemarle Co. (Charlottesville)</i> —"Sundry Persons," through F. W. Page, Sp. for Miss Mildred N. Page, for earthquake orphans, Japan.....	51 00
<i>Augusta Co. (Staunton)</i> —J. H. Skinner, Domestic, \$12.50; Foreign, \$12.50.....	25 00
<i>Botetourt Co. (Danville)</i> —Epiphany, for support of Rev. R. K. Massie, China, \$22.67; S. S., "Little Helpers," General, \$16.....	38 67
<i>Chesterfield Co. (Manchester)</i> —Meade Memorial, Domestic and Foreign.....	8 55
(<i>Wintercock</i>)—Trinity Church, General.....	1 00
<i>Clarke Co. (Berryville)</i> —Grace, Indian.....	5 00
(<i>Milwood</i>)—Christ Church, Bishop Meade, Foreign Missionary Society, Sp. for expenses of Rev. R. K. Massie and wife, China.....	50 06
<i>Henrico Co. (Richmond)</i> —Grace S. S., Wo. Aux., for "Susie Morris" scholarship, St. Margaret's School, Tokyo, Japan.....	20 00
<i>Norfolk Co.</i> —Branch Wo. Aux., for deficiency in appropriations of the Board, of which a member of the Norfolk Aux., \$5.....	66 50

WEST MISSOURI—\$45.08

<i>Nevada</i> —All Saints', General.....	2 05
<i>Pleasant Hill</i> —Calvary, Domestic.....	3 45
<i>St. Joseph</i> —Christ Church, Colored.....	14 58
<i>Miscellaneous</i> —Branch Wo. Aux., General.....	25 00

WEST VIRGINIA—\$20.00

<i>Wheeling</i> —St. Luke's, through Wo. Aux., for "Morrell" scholarship, St. Mary's Hall, Shanghai, China.....	20 00
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WESTERN MICHIGAN—\$27.89

<i>Charlotte</i> —Grace Mission, Foreign.....	2 21
<i>Grand Haven</i> —St. John's, Domestic.....	2 00
<i>Grand Rapids</i> —St. Mark's, Sp. for Rev. J. B. Massiah, Cairo, Ill.....	23 18
<i>Olivet</i> —Mrs. A. L. Shaw, General.....	50

WESTERN NEW YORK—\$477.86

<i>Batavia</i> —St. James', Foreign.....	10 33
<i>Buffalo</i> —St. James', Foreign.....	20 22
St. Mary's, Foreign.....	49 53
St. Matthew's, Foreign.....	1 50
St. Paul's, Foreign.....	171 41
St. Thomas', Foreign.....	11 93
<i>Canandaigua</i> —St. John's, Foreign.....	12 84
<i>Clyde</i> —"A Lady and Daughter," Lenten offering, General.....	2 00
<i>Corning</i> —Christ Church, Foreign.....	10 78
<i>Geneva</i> —St. Peter's, for Wuchang, China.....	13 00
<i>Hammondsport</i> —St. James', Foreign.....	3 06
<i>Lockport</i> —Grace, Foreign.....	19 97
<i>Mt. Morris</i> —St. John's, Foreign.....	3 41
<i>Olean</i> —St. Stephen's, Foreign.....	6 61
<i>Palmyra</i> —Mrs. J. G. Webster, General.....	5 00
<i>Rochester</i> —Epiphany, Foreign.....	18 33
St. James', Foreign.....	100 00
St. Luke's, Missionary Helpers, Junior Aux., Sp. for insurance dues of Rev. F. R. Graves, China.....	2 00
Trinity Church, Foreign.....	5 94
<i>Watkins</i> —St. James', Foreign, \$5; thro' Wo. Aux., Sp. for insurance dues of Rev. F. R. Graves, China, \$5.....	10 00

MONTANA—\$40.00

<i>Dillon</i> —St. James' S. S., for "St. James'" scholarship, High School, Cuttington, Africa.....	40 00
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NORTH DAKOTA—\$3.75

<i>Dickinson</i> —St. John's, General.....	3 75
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ACKNOWLEDGMENTS.

NORTHERN CALIFORNIA—\$63.80

<i>Auburn</i> —St. Luke's, General.....	10 00
<i>Cloverdale</i> —Church of the Good Shepherd, General.....	5 00
<i>Healdsburg</i> —St. Paul's, General.....	5 00
<i>Petaluma</i> —St. John's, General.....	5 00
<i>St. Helena</i> —Grace Memorial, General.....	10 00
<i>Suisun</i> —Grace, General.....	3 55
<i>Vallejo</i> —Ascension, General.....	1 10
<i>Wheatland</i> —Grace, General.....	5 50
<i>Winters</i> —Mission, General.....	10 00
<i>Woodland</i> —St. Luke's, General.....	3 85
<i>Yreka</i> —St. Mark's, General.....	5 00

NORTHERN TEXAS—10.00

<i>Texarkana</i> —St. James', Foreign.....	10 00
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SOUTH DAKOTA—\$51.71

Niobrara Deanery.

<i>Cheyenne River Agency</i> —St. John's, General, \$4.21; Colored, \$4.27.....	8 48
St. Stephen's, General, 97 cts.; Colored, 66 cts.....	1 63
St. Paul's, General, 77 cts.; Colored, 59 cts.....	1 38
Calvary, General, 74 cts.; Colored, 16 cts. Emmanuel Church, General, 93 cts.; Colored, \$1.30.....	2 23
Ascension, General, 27 cts.; Colored, 41 cts.....	68
St. Thomas', General, 74 cts.; Colored, 19 cts.....	93
Station on Cheyenne River, General, \$1.05; Colored, 86 cts.....	1 91
<i>Standing Rock Agency</i> —St. Elizabeth's, General, \$4.77; Colored, \$3.93.....	8 70
Black Feet Camp, General, 69 cts.; Colored, 35 cts.....	1 04
Black Horse Camp, General, 54 cts.; Colored, 27 cts.....	81
Little Oak Creek, General, 88 cts.; Colored, 75 cts.....	1 63
<i>Yankton Agency</i> —Holy Fellowship, thro' Wo. Aux., Sp. for support of baby in St. Mary's Orphanage, Shanghai, China (<i>White Swan</i>)—St. Philip's, through Wo. Aux., Sp. for support of baby in St. Mary's Orphanage, Shanghai, China....	6 93
(<i>Choteau Creek</i>)—Church of the Holy Name, through Wo. Aux., Sp. for sup-	3 00

port of baby in St. Mary's Orphanage, Shanghai, China.....	3 25
<i>Crow Creek Agency</i> —Christ Church, thro' Wo. Aux., Colored, 35 cts.; Japan, \$4.72; Africa, 43 cts.....	5 50
St. John Baptist's, through Wo. Aux., for China.....	1 97
"A Friend," through Wo. Aux., General	76

THE PLATTE—\$2.00

<i>Kearney</i> —St. Luke's, Colored.....	2 00
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FOREIGN—\$124.15

<i>France.</i>	
<i>Paris</i> —Holy Trinity Church, Foreign.....	49 15
<i>Liberia.</i>	
<i>Harper, Cape Palmas</i> —St. Mark's, "For the Regions Beyond".....	75 00

MISCELLANEOUS—\$2,508.85

Interest, Domestic, \$1,987.50; Foreign, \$237.60; General, \$205.62.....	2,480 62
"Anonymous," Domestic.....	80 00
"K. B.," Japan.....	5 00
Miscellaneous, St. Mark's Friendly League, through Wo. Aux., Sp. for "St. Mark's" scholarship, Utah.....	10 00
General Missionary Pocket.....	3 23
Mrs. Meier Smith, Mrs. H. O. DuBois, Mrs. Alfred Wagstaff, through Sarah O. DuBois, Sp. for support of Constance DuBois, St. Mary's Orphanage, Shanghai, China.....	30 00

LEGACIES—\$32,500.00

<i>Mass., Pittsfield</i> —Estate of Miss Elizabeth S. Newton, for the use of the Society.....	32,500 00
Receipts for the month.....	62,326 13
Amount previously acknowledged.....	228,110 19
	290,436 32
Less item for Russian famine sufferers transferred.....	50
Total Contributions, legacies and specials since September 1st, 1891.....	\$290,435 82

APPROPRIATIONS, SEPTEMBER, 1891-1892.

DOMESTIC—(Of which for Indian Missions, \$42,545.00; for Missions to Colored people, \$55,950.00) including amount not provided for last year, \$10,197.58.....	\$247,692 58
FOREIGN—(Including amount not provided for last year, \$14,146.71).....	198,583 02
Total.....	\$446,275 60

CONTRIBUTIONS RECEIVED SINCE SEPTEMBER 1st, 1891.

(Excluding Legacies and Specials.)

DOMESTIC—(Of which designated for Indian Missions, \$14,161.46; Missions to Colored people, \$9,869.38, including one-half of general offerings, \$11,644.64).....	\$98,730 73
FOREIGN—(Including one-half of general offerings, \$11,644.63).....	83,134 89
Total.....	\$181,865 62

Required from Apr. 1st, 1892, to Sept. 1st, 1892, for Domestic Missions	\$148,961 85
for Foreign Missions	115,448 13
Total.....	\$264,409 98

SCHOLARSHIPS IN THE FOREIGN FIELD.

ST. JOHN'S COLLEGE, SHANGHAI, CHINA.*

Appropriation for 1891-92 (including Divinity Students at Wuchang), \$5,000.
Scholarships (Preparatory), \$50; (Collegiate), \$70 and (Divinity and Medical) \$100 each, per annum.
[One more Scholarship at \$50 and one at \$70 can be taken.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Susan M. Schereschewsky (Divinity)...	A Lady of New York. (Endowed.)
Cornelia Jay (Divinity).....	Woman's Committee on Work for Foreign Missionaries. (Endowed.)
Woman's Auxiliary (Divinity).....	Woman's Auxiliary at large. (Endowed.)
Lydia Mary Fay Memorial (Divinity)...	Massachusetts Branch Woman's Auxiliary. (Endowed.)
Bishop Boone Memorial.....	Maryland Branch Woman's Auxiliary. (Endowed.)
William Ely.....	(Endowed.)
Edward A. Washburn (Divinity).....	Calvary Church, Foreign Mission Association, New York. (Endowed.)
T. Streatfield Clarkson (In Mem.) (Divinity).....	Miss Elizabeth Clarkson, Potsdam, N. Y.
Levinus Clarkson (In Mem.) (Divinity).....	Miss Fredrika Clarkson, Potsdam, N. Y.
Bishop Henshaw.....	All Saints' Memorial, Providence, R. I.
Berkeley (Divinity).....	St. Luke's Chapel, Berkeley Divinity School, Middletown, Conn.
Frederick T. Peet.....	St. Ann's Sunday-school, Brooklyn, L. I.
St. Thomas'.....	St. Thomas', Young Ladies' Foreign Missionary Society, New York.
Long Island.....	Woman's Auxiliary, Diocese of Long Island.
Bishop Stevens (Divinity).....	Through Woman's Committee on Work for Foreign Missionaries, Diocese of Pennsylvania.
The Rev. C. T. Olmsted (Divinity).....	Members of Trinity Chapel Branch, through Woman's Committee on Work for Foreign Missionaries, Diocese of New York.
Gregory T. Bedell.....	Through Woman's Auxiliary, Diocese of Ohio.
Julia Bedell.....	Estate of Mrs. T. S. Clarkson, Potsdam, N. Y. (Endowed.)
Lavinia Clarkson Mem'l (Divinity).....	Miss F. Clarkson, Zion Church, Colton, N. Y.
Ann Mary Clarkson Mem'l (Divinity).....	The said Missionary Soc'y, Hartford, Conn. (Endowed.)
Elizabeth Clarkson Memorial (Divinity).....	The University of the South, Bishop Boone Missionary Society, Sewanee, Tenn.
Trinity College Missionary Society.....	St. Peter's, Ladies' Foreign Missionary Society, Baltimore, Md.
Sewanee (Preparatory).....	Trinity Sunday-school, Newark, N. J.
Bishop Atkinson (Preparatory).....	"A Lady," Washington, D. C.
James Houston Eccleston.....	Mrs. Samuel Ridout, Annapolis, Md. (Endowed.)
Charles Bisham.....	Grace Sunday-school, Honesdale, Pa.
Rev. Samuel Ridout Mem'l (Medical).....	St. James' Sunday-school, Milwaukee, Wis. [Expires June 1st, 1892.]
Mrs. Sophie C. Menner (In Memoriam) (Preparatory).....	Mrs. M. E. Edgar, New York.
Thomas Herbert Taylor.....	St. James' Memorial Sunday-school, Titusville, Pa.
James A. Edgar (In Mem.) (Medical).....	Christ Church Sunday-school, Germantown, Philadelphia, through Foreign Committee Pennsylvania Branch Wo. Aux.
Bishop Kerfoot.....	Through Woman's Auxiliary, Diocese of Michigan.
Christ Church (Preparatory).....	Mrs. Helen L. Deas, New York, N. Y.
Joseph B. Harris Memorial (Medical).....	St. Thomas', Ladies' Foreign Missionary Association, New York.
Deas (Preparatory).....	Partially endowed by Bishop Bedell's former pupils, Dr. V. P. Suvoong and Messrs. R. C. Woo and S. P. Yen of Shanghai, China.
William F. Morgan Mem'l (Medical).....	Southern Ohio Branch Woman's Auxiliary.
Bishop Bedell.....	Woman's Committee on Work for Foreign Missionaries, Diocese of Pennsylvania.
Bishop Vincent.....	Bishop Weed Missionary Society, St. John's, Jacksonville, Florida.
Dr. Twing Memorial (Medical).....	Trinity Sunday-school, San Francisco, Cal.
Bishop Weed.....	Miss Elizabeth Clarkson, Potsdam, N. Y.
Rev. Hiram W. Beers.....	Trinity Sunday-school, Staunton, Va.
Lavinia Clarkson No. 2 (Divinity).....	Three classes of boys, Christ Church Sunday-school, New Brunswick, N. J.
Conway McN. Whittle (Preparatory).....	Church of the Heavenly Rest, New York, through Wo. Aux.
Rev. Kong Chai Wong (Preparatory).....	*DUANE HALL SCHOLARSHIPS—Scholarships, each, \$40 per annum. [No new Scholarships taken.]
Loving Hand (Preparatory).....	St. Peter's, Ladies' Foreign Missionary Society, Baltimore, Md.
Bishop Henshaw.....	St. Peter's, Young Ladies' Society, Baltimore, Md.
Julius Grammer.....	Mrs. Mary F. Cox, Philadelphia, Pa.
Grace.....	Grace Sunday-school, Petersburg, Va.
Grace Church.....	Through Miss Mary Lewis, Philadelphia, Pa.
St. Luke's.....	St. Mark's Sunday-school, Mauch Chunk, Pa.
Leighton Coleman.....	Trinity Church, Asheville, N. C., through Woman's Association.
Jarvis Buxton.....	"M. E. H.," St. Paul's, Albany, N. Y. (Endowed.)
Mrs. Emily L. Hewson.....	St. Paul's Chapel Woman's Missionary Society and Sunday-school, New York.
Dr. Haigh.....	Church of the Incarnation Sunday-school, New York.
Montgomery.....	Mrs. S. D. Dwyer, Brenham, Texas.
Dudley Tyng.....	Under bequest of Mrs. Preston, Pittsburgh, Pa. (Endowed.)
Preston (Divinity).....	Mrs. Dr. Holbrook Curtis, New York.
Frances Stanton.....	Grace Sunday-school, Orange, N. J.
Richard B. Duane.....	Grace Church, Sandusky, Ohio, through Woman's Auxiliary.
Sandusky.....	Mrs. O. Phillips, St. Andrew's, Pittsburgh, Pa., Wo. Miss'y Asso.
Ormsby Phillips.....	Zion, Wappinger's Falls, N. Y., through Woman's Auxiliary.
Zion Church, Wappinger's Falls.....	St. Bartholomew's, New York, through Woman's Auxiliary.
Samuel Cooke.....	*BAIRD HALL SCHOLARSHIPS—Scholarships, each, \$40 per annum. [No new Scholarships taken.]
Rev. Dr. Brooke.....	Christ Church Sunday-school, Cincinnati, Ohio.
Eliza Carrington.....	St. John's, Richmond, Va.
Dudley Tyng.....	Holy Trinity Church, New York, Woman's Missionary Association.
William A. Robinson.....	St. Andrew's Sunday-school, Louisville, Ky.
Calvary Sunday-school.....	Calvary Sunday-school, Pittsburgh, Pa.
Emma Clark.....	Christ Church, Springfield, Mass., through Woman's Auxiliary.
Williams.....	"L.," Chicago, Ill.

* Duane Hall and Baird Hall are now buildings on the College foundation. The lists belonging to these formerly distinct schools are, however, published under their respective captions for convenience.

SCHOLARSHIPS IN THE FOREIGN FIELD.

ST. MARY'S HALL (GIRLS' SCHOOL), SHANGHAI, CHINA.*
Appropriation for 1891-92, \$1,800. Scholarships, each, \$50 per annum.
[Two more Scholarships needed.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Bishop Jaggard.....	Diocese of Southern Ohio, through Woman's Auxiliary.
Scofield Memorial.....	St. John's Sunday-school, Clifton, Staten Island, through Staten Island Branch Woman's Auxiliary.
Maria C. Stoddard.....	St. John's, Girls' Class, Jersey City, N. J.
Margaret K. Burtis.....	"A Lady," Philadelphia, Pa.
Zion Church, Wappinger's Falls.....	Zion, Wappinger's Falls, N. Y.
Catharine E. Jones Memorial.....	District of Columbia Branch Woman's Auxiliary.
Keble.....	St. Peter's, Woman's Missionary Association, Westchester, N. Y.
Isabel C. Habersham.....	"A Member," Christ Church, Savannah, Ga.
Mrs. Frances C. Henderson.....	Grace, Ladies' Mite Society, Orange, N. J.
Bertha Leffingwell.....	St. Mary's School, Knoxville, Ill.
Emma W. Cooke.....	St. Margaret's Society, St. Bartholomew's, New York.
St. Margaret's.....	St. Margaret's Sunday-school, Staatsburg, N. Y.
All Saints' Cathedral.....	Albany Branch Woman's Auxiliary, Albany, N. Y.
Harriet Gustorf.....	Grace Church, Oak Park, Ill., through Woman's Auxiliary.
Anna M. Leverich.....	Mrs. Samuel Cox, Garden City, Long Island, thro' Woman's Aux.
Rev. Robert A. Gibson.....	Christ Church, Cincinnati, O., through Woman's Auxiliary.
Jane Stewart.....	St. Paul's, Detroit, Mich., through Woman's Auxiliary.
Frank Heartfield.....	Girls' Missionary Society, St. Paul's, Poughkeepsie, N. Y., through Woman's Auxiliary.
Sarah Marshall Mordaunt.....	Ladies' Missionary Association, Christ Church, Pelham, N. Y.
Morrell.....	St. Luke's, Wheeling, W. Va., through Woman's Auxiliary.
Clara H. Matlack Memorial.....	Miss C. H. Matlack, Philadelphia, Pa., through Woman's Committee on Work for Foreign Missionaries.
Charlotte Boynton Memorial.....	"A Member," St. Luke's, Montclair, N. J., through Woman's Aux.
Clement Melville.....	"C. C. C." Canada.
Robert Randolph Carter.....	Churches in Westover Parish, Charles City County, Virginia.
Rev. Thomas L. Cole.....	Trinity Sunday-school, Portland, Oregon.
Cheyenne.....	St. Mark's, Ministering Children's League, Cheyenne, Wyoming.
Partridge Memorial.....	Through Mrs. H. D. Partridge, Putnam, Conn. (Endowed.)
Edmund Lincoln B.....	*BRIDGMAN MEMORIAL SCHOOL.
Louisa C. Tuthill.....	[No new Scholarships taken.]
St. Mark's.....	"Mrs. N. E. B.," New York.
Bishop Meade.....	Trinity Church, Woman's Missionary Association, Princeton, N. J.
Yan-Yung.....	St. Mark's Sunday-school, Frankford, Philadelphia, Pa., through Woman's Missionary Association.
Grace Church.....	Woman's Association, Norfolk, Va.
Christian Renton Loring (In Mem.).....	St. Paul's, Branch Woman's Auxiliary, Syracuse, N. Y.
St. Paul's.....	Grace Church, Newton, Mass., through Woman's Auxiliary.
The North Carolina.....	"Anonymous," Boston, Mass., through Woman's Auxiliary.
	St. Paul's, Brookline, Mass., through Woman's Auxiliary.
	"Messengers of Hope" (children throughout the State), through Miss Rebecca Cameron, Hillsboro', N. C. (Endowed.)
	*EMMA JONES SCHOOL.
	[No new Scholarships taken.]
Cornelia Whipple.....	Darlington Missionary Society, St. Mary's Hall, Faribault, Minn., through Woman's Auxiliary.
Albert Smedes.....	St. Mary's School, Raleigh, N. C.
Rev. Alfred Blake, D.D.....	Harcourt Parish Sunday-school, Gambier, Ohio.
St. Paul's.....	St. Paul's, Boston, Mass., through Woman's Auxiliary.
St. Paul's Sunday-school.....	St. Paul's Sunday-school, Boston, Mass., through Woman's Aux.
Sarah F. Hoyt.....	St. John's Memorial Chapel, Cambridge, Mass., thro' Woman's Aux.
Marian Percy Browne.....	St. James', Boston Highlands, Mass., through Woman's Auxiliary.
Hattie Kay.....	St. John's Sunday-school, New Haven, Conn.
Arthur Brooks.....	Church of the Incarnation, New York, thro' Woman's Auxiliary.
Alice Fair.....	Ascension Sunday-school, Baltimore, Md., thro' Woman's Auxiliary.
Mary Donaghe.....	Trinity Sunday-school, Staunton, Va.
Rev. Dr. E. A. Washburn.....	St. John's Sunday-school, Hartford, Conn.
Amelia Hamilton McAllister.....	Trinity Sunday-school, Elizabeth, N. J.

BISHOP BOONE MEMORIAL (BOYS') SCHOOL, WUCHANG, CHINA.
Appropriation for 1891-92, \$1,500. Scholarships, each, \$50 per annum.
[Two more Scholarships needed at present.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Christ Church Sunday-school.....	Christ Church Sunday-school, Baltimore, Md. [Expires Dec. 31st, 1892.]
Bishop Elliott.....	Christ Church, Savannah, Ga.
Benjamin A. Latimer.....	All Saints' Sunday-school, Philadelphia, Pa.
Bishop Patteson.....	Rt. Rev. T. U. Dudley, D.D., Louisville, Ky.
Bishop Boone. [Half scholarship].....	Grandchildren of the first Bishop Boone, thro' the Rev. A. R. Walker.
Matthew Harrison.....	St. James' Sunday-school, Leesburg, Va.
Janie Vaughan.....	James L. Bowman, Brownsville, Pa.
Lavinia Clarkson.....	"A Member," Trinity Church, Potsdam, N. Y.
Joseph Richey Memorial.....	Mount Calvary, Baltimore, Md.
St. Mary's.....	St. Mary's Sunday-school, (West) Philadelphia, Pa.
Rev. R. Francis Colton.....	Church of Our Saviour S. S., Jenkintown, Pa.
Arthur Lothrop Eddy.....	Mrs. U. Eddy, Christ Church, Rye, N. Y.
Julia Newbold Vibbert.....	St. Margaret's Guild, St. James' Church, Chicago, Ill.
Grace.....	Grace Sunday-school, Medford, Mass.
Paul Beck.....	"A Member," St. Paul's, Albany, N. Y.
Bishop Andrewes.....	Chinese Church League.

*The Bridgman Memorial School was a number of years ago transferred with the Emma Jones School to the new building erected on the St. John's College estate, and known as St. Mary's Hall. The distinction between the schools is, however, preserved so far as the old Scholarships are concerned.

BISHOP BOONE MEMORIAL SCHOOL, WUCHANG, CHINA.—Continued.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Edward McG. Tidball	Christ Church Sunday-school, Winchester, Va.
Eliza H. Cook	Ministering Children's League, Christ Church, Burlington, Iowa, through Woman's Auxiliary.
Andover	Christ Church Sunday-school, Andover, Mass.
St. Mark's	St. Mark's Sunday-school, Le Roy, N. Y.
Sarah Caroline Toms	St. Paul's, Detroit, Mich., through Woman's Auxiliary.
Mary Hallam	"A Member," St. James', New London, Conn. [Expires Sept. 1st, 1893.]
Bishop Thompson	St. Peter's, Oxford, Miss.
Golden Cross	Golden Cross Society (boys), St. Paul's, Erie, Penn. [Expires July 1st, 1892.]

JANE BOHLEN MEMORIAL (GIRLS') SCHOOL, WUCHANG, CHINA.

Appropriation for 1891-92, \$600. Scholarships, each, \$50 per annum.

[One more Scholarship needed at present.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Lydia Mary Fay	Holy Trinity Church, Woman's Missionary Association, New York.
St. Stephen's	St. Stephen's Sunday-school, Wilkes Barre, Pa.
Atonement	Atonement Sunday-school, Tenafly, N. J., thro' Woman's Auxiliary.
Julia Newbold Vibbert	St. Margaret's Guild, St. James' Church, Chicago, Ill.
John G. Webster	Woman's Auxiliary, Diocese of Western New York.
Harry W. Nelson	Trinity Church, Geneva, N. Y., through Woman's Auxiliary.
Brownell Hall	Brownell Hall, Omaha, Neb., through Woman's Auxiliary.
Harriet Ives	Mrs. Wm. Gammell, Providence, R. I., through Woman's Auxiliary.
Parmelia Wasson	St. Stephen's, Pastor's Guild, Olean, N. Y., through Wo. Aux.
Bishop Whipple	Minnesota Branch Woman's Auxiliary.
Bishop Gilbert	Girls of Akeley Institute, Grand Haven, Mich., through Wo. Aux.
Joseph W. Bancroft	Western New York, Junior Auxiliary.
Sybil Carter	"A Friend," New York, through Woman's Committee on Work for Foreign Missionaries.
Marie Antoinette Whitlock	

TRINITY DIVINITY AND CATECHETICAL SCHOOL, TOKYO, JAPAN.

Appropriation for 1891-92 (including support of Student Catechists), \$2,100. Scholarships, \$70 per annum.

[Sixteen more Scholarships needed at present.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Horatio Chickering Memorial	Estate of Mrs. Chickering, Mass. (Endowed.)
Fanny Schuyler	Christ Church, Ladies' Missionary Association, Pelham, N. Y.
Warren	Holy Trinity Church, Young Ladies' Missionary Band, New York.
Bishop Scarborough	St. Paul's, Camden, N. J., through Woman's Auxiliary.
Bishop Odenheimer (In Memoriam)	Woman's Auxiliary (Nine Parishes), Diocese of New Jersey.
Van Schaack Memorial	Grace Church, Chicago, Ill., through Woman's Auxiliary.
St. Martin's	St. Martin's Sunday-school, Radnor, Pa.
Robert	"L," Chicago, Ill.
Hibbard	Grace Church, Chicago, Ill., through Woman's Auxiliary.

ST. PAUL'S (BOYS') SCHOOL, TOKYO, JAPAN.

Appropriation for 1891-92, \$2,470. Scholarships, each, \$50 per annum.

[One more Scholarship needed at present.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Willie Edgar	Mrs. Robert Edgar, through Christ Church, Woman's Missionary Association, Pelham, N. Y.
Holmes	Mr. Daniel Holmes, St. Luke's, Brockport, N. Y.
Anna J. Rumney	Diocese of Pennsylvania, through Woman's Committee on Work for Foreign Missionaries.
Mary Daingerfield Hooe	Mrs. A. G. P. Dodge (and her brothers), Alexandria, Va. (Part en- dowment.)
St. Luke's	St. Luke's Sunday-school and Holley Mission, Brockport, N. Y.

*ST. TIMOTHY'S SCHOLARSHIPS.

[No new Scholarships taken.]

Howard Duane Memorial	Mrs. R. B. Duane, New York.
Pinckney Henderson Adams (In Mem.)	Mrs. Frances C. Henderson, Orange, N. J.
Bishop B. H. Paddock	Ladies of St. Paul's, Boston, through Woman's Auxiliary.
Holmes	Mrs. Mary J. Holmes, St. Luke's, Brockport, N. Y.
Mary Tyng	"A Member," St. James', North Cambridge, Mass., thro' Wo. Aux.

*In 1887 St. Timothy's School was consolidated with St. Paul's School, Tokyo.

ST. MARGARET'S (GIRLS') SCHOOL, TOKYO, JAPAN.
 Appropriation for 1891-92, \$1,460. Scholarships, each, \$50 per annum.
 [One more Scholarship needed at present.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Grace Church.....	Grace Church, Woman's Missionary Association, New York.
St. Thomas.....	St. Thomas', Ladies' Missionary Association, New York.
Holmes.....	Mrs. Mary J. Holmes, St. Luke's, Brockport, N. Y.
Delarue Kipling Howe.....	St. Luke's Sunday-school, Roselle, N. J.
Ann Ritchie	All Saints' Sunday-school, Philadelphia, Pa.
Susie Morris.....	Bible-class, Grace Sunday-school, Richmond, Va.
Bishop Gillespie.....	Diocese of Western Michigan, through Woman's Auxiliary.
Bishop Johns.....	Woman's Missionary Association, Norfolk, Va.
A. B. W. Allen.....	Calvary Sunday-school, Louisville, Ky.
St. Anne's.....	St. Anne's Sunday-school, Lowell, Mass., through Wo. Aux.
Incarnation.....	Church of the Incarnation Sunday-school, New York.
The Rev. S. A. Clark Memorial.....	St. John's Sunday-school, Elizabeth, N. J.
Griswold.....	"A Family," St. Michael's, Bristol, R. I.
Trinity Church.....	Trinity Sunday-school, Waterbury, Conn.
Hilga Houghton.....	Christ Church Sunday-school, Charlottesville, Va.
Kate McClellan.....	St. Peter's Sunday-school, Baltimore, Md.
Neesima Memorial.....	Massachusetts Sunday-school Penny Collections, thro' Wo. Aux.
The Church Mission News.....	Friends of the work and St. John's Sunday-school, Monticello, N. Y.
Bishop Vail.....	Bethany Branch Woman's Auxiliary, Topeka, Kansas.
Glover Sanford Memorial.....	St. John's Sunday-school, Bridgeport, Conn.

ST. AGNES' (GIRLS') SCHOOL, OSAKA, JAPAN.
 Appropriation for 1891-92, \$1,405. Scholarships, each, \$50 per annum.
 [One more Scholarship needed.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Sarah P. Doremus.....	Church of the Holy Trinity, Woman's Missionary Assoc'n, New York.
Margaret Hubbard (In Memoriam).....	Trinity Church, Columbus, O., through Woman's Auxiliary. [Expires January 1st, 1893.]
Mary Randolph.....	St. Paul's, Woman's Missionary Society, Alexandria, Va.
Easter.....	Trinity Sunday-school, Boston, Mass., thro' Woman's Auxiliary.
Howland.....	Church of the Heavenly Rest, Woman's Foreign Missionary Association, New York.
Anna.....	Christ Church, Woman's Missionary Association, New York.
Edith Wilmerding.....	"A Member," St. James', North Cambridge, Mass., thro' Wo. Aux.
St. James'.....	St. Stephen's Sunday-school, Wilkes Barre, Pa.
St. Peter's.....	"A Member," Christ Church, Fitchburg, Mass., thro' Woman's Aux.
Fanny Maria Tyler Memorial.....	Christ Church, Cambridge, Mass., } thro' Woman's Auxiliary.
Apthorp.....	St. James', North Cambridge, Mass., }
	St. John's, Cambridge, Mass., }
	St. Peter's, Cambridge, Mass., }
Margaret D. Carter Memorial.....	"E. M. B.," Trinity Church, Boston, Mass., thro' Woman's Aux.
Pure in Heart Memorial.....	Church of the Heavenly Rest, New York, through Woman's Missionary Association.
Bishop Henry C. Potter.....	Grace Church, New York, Woman's Missionary Association.
Chase Memorial.....	Mrs. Samuel Ridout, Annapolis, Md. [Partially endowed.]
Maurice Moore.....	Church of the Advent, Spartanburg, S. C., thro' Woman's Aux.
Rev. Jesse T. Webster Memorial.....	Christ Church Sunday-school, Dayton, Ohio.
"M. F. M." Memorial.....	"Anonymous," (Endowed.)
Letitia St. Clair Stras Memorial.....	Mr. B. W. Stras, Tazewell C. H., Va.
Louis C. Washburn.....	Children's Branch Woman's Auxiliary, St. Paul's, Rochester, N. Y.
St. Thomas'.....	The Young Ladies' Mission Band, New Windsor, N. Y.

FEMALE ORPHAN ASYLUM AND GIRLS' SCHOOL, CAPE PALMAS, AFRICA.
 Appropriation for 1891-92, \$2,400. Scholarships, each, \$50 per annum.
 [Twelve more Scholarships needed.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Katie Widdis.....	St. Luke's Sunday-school, Philadelphia, Pa.
Paul Beck.....	St. Paul's, Albany, N. Y. (Endowed.)
Rev. William Russell.....	St. Andrew's Sunday-school, Wilmington, Del.
Cornelia Prime B.....	"Mrs. N. E. B.," New York.
Elizabeth S. Douglass.....	Christ Church Sunday-school, Towanda, Pa.
"T. T.".....	Missionary Society, Hannah More Academy, Reisterstown, Md.
Sarah F. Hoyt.....	Emmanuel Church, Boston, Mass., through Woman's Auxiliary.
Fanny J. Fair.....	St. Peter's, Westchester, N. Y., through Woman's Auxiliary.
St. Stephen's.....	St. Stephen's Sunday-school, Wilkes Barre, Pa.
"G. G.".....	Two workers of Trinity Chapel, New York.
Julia C. Emery.....	Pennsylvania Committee on Work for Foreign Missionaries.
Ascension Sunday-school.....	Ascension Sunday-school, Fall River, Mass., thro' Woman's Aux.
Benjamin C. Cutler.....	St. Ann's Sunday-school, Brooklyn, N. Y.
Mary L. Carter.....	"A Member," St. Luke's, Montclair, N. J.
Grace Greenwood.....	Rev. J. W. Greenwood, Trinity Church, Oshkosh, Wis., through Woman's Auxiliary.
St. Peter's, Peekskill.....	St. Peter's Sunday-school, Peekskill, N. Y., thro' Woman's Aux.
Ruth Baylies.....	Mrs. W. C. B., Boston, Mass.
"F. G. M.".....	Miss Julia Larned, Chicago, Ill., through Woman's Auxiliary.

HIGH SCHOOL (BOYS'), CUTTINGTON, AFRICA.

Appropriation for 1891-92, \$1,200. Scholarships, each, \$40 per annum.

[Ten more Scholarships needed.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
St. Stephen's	St. Stephen's Sunday-school, Wilkes Barre, Pa.
William T. Henderson	St. Peter's Colored Sunday-school, Baltimore, Md.
Neighbors	St. Paul's School Chapel Sunday-school, Concord, N. H.
Philo White	St. John's, Whitesboro, N. Y.
John Jacob Robertson	Trinity Sunday-school, Saugerties, N. Y.
Richard Newton	Woman's Committee on Work for Foreign Missionaries, Diocese of Pennsylvania.
Hope	Ladies' Missionary Society, Christ Church, Rye, N. Y.
Edward Dille Wotring	Trinity Sunday-school, Newark, Ohio.
William H. Neilson	St. Michael's Sunday-school, Trenton, N. J.
Harriet Ives	Mrs. Wm. Gammell, Providence, R. I., through Woman's Auxiliary.
J. N. Blanchard	St. John's, Detroit, Mich., through Woman's Auxiliary.
Calvary Church	Calvary Church, Summit, N. J., through Woman's Auxiliary.
Arthur Amory Gammell	Church of the Messiah, Providence, R. I., through Wo. Auxiliary.
May Jaggat	Woman's Auxiliary of Southern Ohio.
Francesca	Woman's Committee on Work for Foreign Missionaries, Diocese of Pennsylvania.
St. James	St. James' Sunday-school, Dillon, Montana.
"J. R. W. S."	"A Member," St. Luke's, Montclair, N. J., through Woman's Aux.
Sanger Memorial	Church of the Intercession, New York.
Jane Dows Wescott Memorial	Fourth District, Woman's Auxiliary of Central New York.
Litchfield Archdeaconry	Sunday-schools of Litchfield County, Conn.
Charles H. Graff	Mrs. Charles H. Graff, Church of the Saviour (West) Philadelphia, Pa., through Woman's Auxiliary.
St. Peter's	St. Peter's Sunday-school, Germantown, Philadelphia, Pa., thro' Woman's Auxiliary.

HOFFMAN INSTITUTE (BOYS'), CUTTINGTON, AFRICA.

Appropriation for 1891-92, \$900. Scholarships, each, \$75 per annum.

[Five more Scholarships needed.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Calvary Sunday-school	Calvary Sunday-school, Pittsburgh, Pa.
F. R. Rising	Trinity Sunday-school, Bergen Point, N. J.
Samuel D. Denison Memorial	Trinity Sunday-school, Boston, Mass., thro' Woman's Auxiliary.
Bishop Auer Memorial	St. John's School, Tarrytown, N. Y.
Emily L. Hewson	"A Member," St. Paul's, Albany, N. Y.
Bishop William Pinkney	Classes of Messrs. Harris, Rhodes and Brown, St. Peter's Sunday-school, Baltimore, Md.

SCHOOL AT ELIZA F. DRURY STATION, AFRICA.

Appropriation for 1891-92, \$350. Scholarships, each, \$25 per annum. [Nine more scholarships needed.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Newton Wentworth	Grace, Newton, Mass., through Mass. Branch Woman's Auxiliary.
Caroline Prentice Sanger	"Friends," through Mass. Branch Woman's Auxiliary.
Hannah M. Williams Memorial	"A Member," St. John's, Jamaica Plain, Mass., through Mass. Branch Woman's Auxiliary.

ST. JOHN'S MISSION, CAPE MOUNT, AFRICA.

BOYS' AND GIRLS' SCHOOLS.

Appropriation (for Beneficiaries) for 1891-92, \$3,305. Scholarships, each, \$25 and \$40 per annum.

[Ten more Scholarships needed at \$25 each.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Jennette H. Platt	St. Peter's, Delaware, Ohio, through Woman's Auxiliary.
Orlando Crease	St. David's Sunday-school, Manayunk, Pa. (Endowed.)
W. B. Stephens	"A Lady," through Woman's Auxiliary.
Harriet Schuyler	St. Paul's, Albany, N. Y.
Pauline Beck Hewson	Grace Church, Woman's Foreign Missionary Association, New York.
Grace Church	Mrs. Schuyler Skaats, St. Bartholomew's, New York, through Woman's Auxiliary.
Catharine L. Wolfe Memorial	Miss Eliza A. Prall, St. Bartholomew's, New York, thro' Wo. Aux.
William A. Fair	Mrs. N. E. Ten Broeck, St. Bartholomew's, New York, thro' Wo. Aux.
Bishop Penick	St. Thomas', New York, through Ladies' Missionary Association.
Ten Broeck Memorial	All Saints', Frederick, Md.
Loomis	Missionary Society, High School, Va.
C. C. Hoffman	Staten Island Branch of Woman's Auxiliary.
Mary B. Blackford	Trinity Sunday-school, Boston, Mass., thro' Woman's Auxiliary.
Staten Island No. 1	Church of the Incarnation Sunday-school, New York.
Staten Island No. 2	Young Ladies' Bible-class, Holy Trinity Church, Harlem, New York.
George M. Dexter Memorial	
George N. Hale	
R. H. McKim	

BOYS' AND GIRLS' SCHOOL, CAPE MOUNT, AFRICA.—Continued.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Caroline Clark.....	Rhode Island Branch Woman's Auxiliary.
Carrington (In Memoriam).....	Junior Aid Society, St. John's, Richmond, Va.
Wright Weddell.....	St. John's, Richmond, Va.
Solomon Memorial.....	Emmanuel Church Sunday-school, Newport, R. I.
Darius R. Brewer.....	W. A. Robinson, Louisville, Ky.
Wm. A. Robinson, Jr., Memorial.....	The Rt. Rev. T. U. Dudley, D.D., Louisville, Ky.
John N. Norton.....	Col. W. P. Craighill, Zion, Charlestown, W. Va.
Marbury Memorial.....	Christ Church, Cincinnati, Ohio.
Rev. John W. McCarty.....	Christ Church Sunday-school, Cincinnati, Ohio.
Christ Church Sunday-school.....	The Rt. Rev. G. W. Peterkin, D.D., Parkersburg, W. Va.
West Virginia.....	Church of the Messiah, Missionary Society, Baltimore, Md.
J. A. Gambrell.....	Mr. John S. Hayes, Baltimore, Md.
Anne S. Hayes.....	Mr. A. A. Johnson, Baltimore, Md.
Ann Eliza Johnson.....	Miss Lina Burt, Baltimore, Md.
Lina Burt.....	Trinity Sunday-school, Shepherdstown, W. Va.
Little Anna.....	Grace Church, Baltimore, Md.
William V. Clark Memorial.....	Mrs. Baldwin, Grace Church, Baltimore, Md.
Mary Louise Baldwin Memorial.....	St. Andrew's Sunday-school, Louisville, Ky.
St. Andrew's Sunday-school No. 1.....	Mr. Charles H. Pettet, Louisville, Ky.
St. Andrew's Sunday-school No. 2.....	Christ Church Sunday-school, Gardiner, Me.
Wm. F. Pettet.....	St. Paul's Sunday-school, Louisville, Ky.
Fannie Bowman.....	All Saints' Sunday-school, Philadelphia, Pa.
St. Paul's Sunday-school No. 1.....	Mrs. Keith, Baltimore, Md., through Woman's Auxiliary.
St. Paul's Sunday-school No. 2.....	Mrs. Matthew Clarkson, New York, through Woman's Auxiliary.
John Cotter.....	"A Lady," Trinity Church, Boston, Mass., through Woman's Aux.
Sophia Hutchinson.....	St. John's Sunday-school, Youngstown, Ohio.
Maria Banyer.....	All Saints' Sunday-school, Philadelphia, Pa.
Thank Offering.....	St. Andrew's Sunday-school, Philadelphia, Pa.
St. John's.....	Band of Faith, St. Thomas' S. S. (Homestead), Baltimore, Md.
Georgie Duhring.....	S. Mark's, Good Shepherd Guild, Salt Lake City, Utah.
W. F. Paddock.....	Church of the Saviour Sunday-school, (West) Philadelphia, Pa.
Faith Band.....	Calvary Sunday-school, Louisville, Ky.
Putnam Memorial.....	Calvary Chapel Sunday-school, Louisville, Ky.
William W. Farr Memorial.....	"Willing Hearts," Jersey City, N. J.
Richard L. McCready.....	Church of the Holy Trinity, New York, Young Ladies' Mission
Thomas E. Locke, Jr.....	Band, through Woman's Auxiliary.
Alice Lyle (In Memoriam).....	Miss Anna L. Farquhar, St. Peter's, Westchester, N. Y., through
Esther Watkins.....	Woman's Auxiliary.
W. W. Kirkby.....	Trinity Sunday-school, Newark, N. J.
Frances Ridley Havergal.....	Trinity Sunday-school, Mount Holly, N. J.
Bishop Starkey.....	St. John's Sunday-school, Charlestown, Boston, Mass.
Risdon.....	Christ Church, Pelham, N. Y., through Woman's Auxiliary.
St. John's Sunday-school.....	Miss Juliet C. Smith, St. Bartholomew's, New York.
Mary Keogh.....	"L," Chicago, Ill.
Bishop Clarkson Memorial.....	"A Member," St. John's, Boston Highlands, Mass., thro' Wo. Aux.
Williams (Advanced).....	Grace Church Sunday-school, (Mount Airy), Philadelphia, Pa.
Lucy Lee Chickering.....	"L," Chicago, Ill.
Rev. S. C. Hill.....	Christ Church Sunday-school, Andover, Mass. (for a boy).
Frank (Advanced).....	A Member of the family of the late Rev. Dr. Savage.
Christ Church Sunday-school.....	"A Member," Trinity Church, Boston, Mass., through Wo. Aux.
Thomas S. Savage (In Memoriam).....	St. George's, Newburgh, N. Y., through Woman's Auxiliary.
Sarah W. Richardson Memorial.....	Church of the Crucifixion Sunday-school, Philadelphia, Pa.
St. George.....	"A Member," All Saints', Dorchester, Mass., through Wo. Aux.
Bishop Holly.....	Miss L. D. Akerly, St. George's, Newburgh, N. Y.
All Saints'.....	Miss L. A. Woodbridge, Boston, Mass., through Woman's Auxiliary.
Elmire Dubois.....	"L," Chicago, Ill.
Nancy B. Low.....	Mrs. F. R. Brunot, St. Andrew's, Pittsburgh, Pa., thro' Wo. Aux.
"H." (Advanced).....	"L," Chicago, Ill.
Cietta Williams (Advanced).....	Virginia Female Institute Missionary Society, Staunton, Va.
George McKenzie.....	Grace Church Junior Society, New York (for a boy).
"J." (In Memoriam) (Advanced).....	Woman's Auxiliary, Diocese of Rhode Island.
Patty Watkins.....	"M," San Francisco, Cal.
Faith.....	Woman's Committee on Work for Foreign Missionaries, Diocese of
Emily Waterman.....	Pennsylvania.
Tarrant Memorial.....	"E" and "M," Boston, Mass., through Woman's Auxiliary.
Bishop Whitaker (Advanced).....	Young Woman's Home, New York, through Woman's Auxiliary
Anna M. Stevens (for a girl).....	St. Paul's Sunday-school, Milwaukee, Wis.
St. Perpetua's.....	Trinity Church, Boston, Mass., through Woman's Auxiliary.
Rev. Henry Marsh Memorial.....	Christ Church, Pelham, N. Y., through Woman's Auxiliary.
Sybil Carter.....	Woman's Auxiliary of Poughkeepsie, N. Y.
Francis A. Caryl Memorial.....	Five Little Workers, Grace, Chicago, Ill., thro' Wo. Aux. (for a girl).
Pelham.....	Children's Twenty Minute Society, through Woman's Auxiliary (for
Poughkeepsie.....	a girl).
Poughkeepsie (Advanced).....	Mrs. O. Phillips, Pittsburgh, Pa., through Woman's Auxiliary.
Hibbard (Advanced).....	"A Circle," through Woman's Committee on Work for Foreign
"C. T. M. S.".....	Missionaries, Diocese of New York.
Clifford Stevenson.....	Christ Church, Young Ladies' Missionary Circle, Reading, Pa.
Epiphany.....	St. Paul's, Salem, Va., through Woman's Auxiliary.
Wharton.....	"A Member," St. John's, Richmond, Va.
St. Paul's.....	Miss Clarke, Providence, R. I., through Woman's Auxiliary.
Lewis W. Burton (Advanced).....	
Susan Carrington Clarke (Advanced).....	

BOYS' AND GIRLS' SCHOOL, CAPE MOUNT, AFRICA.—Continued.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Jessie H. Campbell (Advanced).....	Woman's Auxiliary, Diocese of Rhode Island.
All Saints', Worcester, No. 1.....	All Saints', Worcester, Mass., through Woman's Aux. (for girls).
All Saints', Worcester, No. 2.....	
Walter Jordan.....	St. John Evangelist's Sunday-school, New York.
"J. H. B.".....	"Z." Pittsburgh, Pa.
Joseph C. Huske.....	Ladies' Benevolent Society, St. John's, Fayetteville, N. C.
David Livingstone (Advanced).....	The Missionary Helpers and Gleaners, St. Luke's, Rochester, N. Y.
Walter K. Halsted, Jr.....	Church of Our Saviour, Avondale, Ohio, through Woman's Aux.
Rev. Dr. Langford.....	Children of St. George's Hall, St. John's Mission, Cape Mount.
Kate Blake.....	Grace Church, Avondale, Ohio, through Woman's Auxiliary.
Clara Emily Penick.....	Missionary Union, Church of the Messiah, Baltimore, Md.
Martha.....	Circle of King's Daughters, Christ Church, Joliet, Ill.
Ruth Curtiss.....	Junior Branch Wo. Aux., All Saints', (Torresdale), Philadelphia, Pa.
Parker Morgan (Advanced).....	Woman's Auxiliary, Church of the Heavenly Rest, New York.
Mary Turner Burgess Memorial (Advanced).....	Mrs. Douglas Burnham, Mrs. Wm. E. Ver Planck, St. Luke's, Mat-teawan, N. Y., through Woman's Auxiliary (for a girl).
Mrs. Caroline W. Bragg.....	Rev. Giles B. Cooke, St. Mary's, Caroline Co., Md., through Wo-man's Auxiliary.

THURSTON STATION, CAPE PALMAS DISTRICT, AFRICA.

Appropriation for 1891-92, \$350. Scholarships, each, \$25 per annum.

[Eleven more Scholarships needed.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Somerville.....	Holy Trinity Church, Manistee, Mich., through Woman's Aux.

ST. AUGUSTINE'S SCHOOL, NEAR MONROVIA, AFRICA.

Appropriation for 1891-92, \$550. Scholarships, each, \$25 per annum.

[Fourteen more Scholarships needed.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Christ Church.....	Sunday-school Guild of Christ Church, Guilford, Conn.
Rev. Anderson Wade.....	Churches in Westover Parish, Charles City County, Va.
Dillon.....	St. James', Dillon, Montana, through Woman's Auxiliary.
Bishop Scott.....	Trinity Sunday-school, Portland Oregon.
Lucy Maria Powell.....	Junior Auxiliary, Church of Our Saviour, Little Falls, Minnesota.

NOTE.—Twelve scholarships, each at \$25 per annum, are wanted for the Pre-paratory Boarding-schools at Kabo and Berebe Stations in the Cape Palmas District, Africa.

EXPLANATION OF THE SCHOLARSHIP PLAN.

It was formerly the custom with many Sunday-schools and individuals wishing to do a definite thing in the Foreign field, and to do it all, to contribute annually for the support of a particular child in Africa, or in China. In frequent cases such child was given a name by the contributor. This plan, excellent in theory, was found to work very badly in so many instances that it was finally determined to discourage all such contributions. The boys and girls in our Missions, like boys and girls in Christian lands, sometimes in after life failed to honor their names. And, again, scholars would be recalled by parents from the schools, and then be entirely lost sight of, to the distress of those who had done so much for their spiritual enlightenment. It was for these reasons that the Scholarship plan was adopted; under which it is only agreed that a pupil shall be sustained by each scholarship, and that a brief account of the pupil for the time being shall be sent to the supporter annually. The same pupil is retained as long as may be.

For all its Boarding-schools the Board makes definite appropriations annually. An appropriation of a given number of dollars implies the support and education of a given number of pupils. It was, there-fore, determined to invite from individuals, branches of the Woman's Auxiliary, Churches and Sunday-schools, definite contributions of either one hundred dollars, or seventy dollars, or fifty dollars, or forty dol-lars, or twenty-five dollars, as the case might require, for the support of these Scholarships.

We take this opportunity to say a few words with regard to the importance of this kind of work, which will be of special interest to the children who are engaged in it. In the various Mission fields it is among the children that we have the greatest hope and promise of success, for our Missionaries can take them when they are very young and instruct them, just as they would children in a Christian country, in the truths of our holy religion. Thus they learn to grow up as Christians instead of as pagans, and returning to their own people act as leaven which, in time, may leaven the whole lump of heathen ignorance with the knowl-edge of the truth of Jesus. They become, after a time, fathers and mothers, and then teach their children the truth which they have been taught. So a mighty influence is set in motion, which may reach down through generations and ages, and at last bring all these great nations to Christ.

The General Secretary would be very happy to enter into correspondence with such of the friends of Foreign Missions as incline to undertake this definite work.

****It is urgently requested that supporters of Scholarships intending to relin-quish the purpose will always give notice of such intention when making the last advance payment. This is very important.**

****For copies of this in leaflet form in any number required for free distribution please address "THE GENERAL SECRETARY, 22 BIBLE HOUSE, NEW YORK," calling for Leaflet No. 449.**

Remittances to GEORGE BLISS, Treasurer, 22 Bible House, New York.

The Evangelical Education Society.

OFFICE, NO. 1224 CHESTNUT STREET PHILADELPHIA,

AIDS THEOLOGICAL STUDENTS

AND

DISTRIBUTES EVANGELICAL LITERATURE

CONTRIBUTIONS, LARGE AND SMALL, EARNESTLY SOLICITED.

CHARACTER OF OUR MEN.

The Society has sent into the Ministry over 400 men. With rare exceptions they are doing efficient work in the Ministry. Many of them already occupy posts of large influence. Some are Bishops. Six are professors in Theological Seminaries. *Several are eminent missionaries.* A number are rectors of leading city parishes. Indeed, they are earnestly sought for, and gladly received wherever they go, and, as a rule, they are an honor to the Ministry and to the Church.

CONCLUSIVE TESTIMONY.

We select a few reports from Bishops who have charge of the larger portion of our graduates, Bishops who represent *widely separate sections of the country and various schools of churchmanship.*

BISHOP CLARK, of Rhode Island, says: "They are regarded by us all as *men of the highest ability*, and they have all been *most active and useful laborers* here. They have exercised their Ministry to the glory of God and the edification of His Church."

BISHOP PINKNEY, of Maryland, writes: "All of them stand high in the list of clergy. Most, if not all of them, give promise of distinction in after life. *They are Presbyters of whom any Diocese might be proud.*"

BISHOP CLARKSON, of Nebraska, writes: "As good men as we have in the West for zeal, piety, efficiency and usefulness."

BISHOP VAIL, of Kansas, writes: "Capital, excellent, faithful and true. *Above the average.*"

BISHOP WHITAKER, of Nevada, writes: "I am certain that the average ability, fidelity and fitness for usefulness of these men is higher than the average of the same qualities in any Diocese in which I am acquainted. *I only wish that the whole body of the clergy could become as good.*"

OUR POSITION.

We would by no means lift every burden from the student's back, or remove every obstacle out of his way; but *merely spare him that labor and effort which weaken both mind and body.*

BOARD OF MANAGERS.

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Hon. FELIX R. BRUNOT.

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" "
" "
" "

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" "
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New York.
Philadelphia.
" "
" "

FORM OF BEQUEST.

I give and bequeath to THE EVANGELICAL EDUCATION SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH
Dollars
the general purposes of the Society.
Real Estate for

THE AMERICAN CHURCH MISSIONARY SOCIETY

(AUXILIARY TO THE BOARD OF MISSIONS).

ORGANIZED 1860,

INCORPORATED 1861.

34 CLINTON HALL, (Opposite the Bible House.) NEW YORK CITY.

ORGANIZATION.—This Society is organized upon the same principle of Voluntary Association, and for the same purpose of sending forth evangelical Missionaries, as the Church Missionary Society of the English Church.

POSITION.—In 1877 it became a recognized Auxiliary of the Board of Missions, retaining its charter, organization, administration, and the appropriation of its funds.

MANAGEMENT.—All contributors are members, who elect its officers and Executive Committee annually.

FIELDS.—In the Domestic field its Missionaries are laboring in twenty-five Dioceses and Missionary Jurisdictions, and also in Cuba and in Brazil.

LABORERS.—Every Missionary must be approved by the Executive Committee as faithful and true to the Protestant and Historic character of our Church according to the II. Article of our Constitution, which reads: "The object of this Society shall be to extend and build up the kingdom of our Lord Jesus Christ, in accordance with the principles and doctrines of the Protestant Episcopal Church, as set forth in her Articles, Liturgy, and Homilies."

FUNDS.—The Society depends upon the voluntary offerings of parishes and individuals. (It also holds trust and invested funds to the amount of \$154,000.)

Annual Membership, \$3.00.

Life Membership, \$100.00.

Patron, - \$500.00.

OFFICERS, 1891-92.

President, HON. JOHN W. ANDREWS, LL.D., Ohio.

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Vice-Presidents,

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JOSEPH S. PACKARD, ESQ.

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HENRY A. OAKLEY, ESQ.

REV. ARTHUR BROOKS, D.D.

ALEXANDER BROWN, ESQ.,

Secretaries of the Executive Committee.

REV. H. DYER, D.D., *Corresponding Secretary.*

REV. WM. A. NEWBOLD, *General Secretary.*

FORM OF BEQUEST.

I GIVE AND BEQUEATH TO THE AMERICAN CHURCH MISSIONARY SOCIETY, in the United States of America, incorporated by the State of New York, in the year one thousand eight hundred and sixty-one, the sum of.....
.....to be applied to the uses of the Society.

Room 34, Clinton Hall, Opposite the Bible House, New York.

OFFERINGS FOR DOMESTIC AND FOREIGN MISSIONS.

The Treasurer of the American Church Missionary Society acknowledges the receipt of the following sums from December 1st, 1891, to March 1st, 1892.

<i>Little Rock</i> —Christ Church, Bishop Johnson, \$56.17; Brazil, \$56.18	112 25
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<i>San Francisco</i> —Miss May Kingwalt, Domestic.....	1 00
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<i>Wilkes Barre</i> —Legacy Charlotte E. Butler, General Work	668 76
<i>Plymouth</i> —St. Peter's S. S., Domestic	10 00

<i>New Haven</i> —Miss Julia Mills, Domestic, \$7.50; Cuba, \$11.50 (of which Matanzas Cemetery, \$4).....	19 00
St. Thomas', Mrs. Ingersoll, \$6; Mrs. Beardsley, \$5, Brazil.....	11 00
Mrs. S. A. Thomas, Domestic.....	5 00
<i>North Woodbury</i> —Mr. George P. Allen, Domestic.....	5 00
	<hr/> 40 00

<i>Highlands</i> —Emmanuel Church, Domestic.....	28 75	
<i>Christiana Hundred</i> —Christ Church, through Board, Brazil.....	100 00	
		128 75

<i>Cartersville</i> —Ascension S. S., Easter Offering, through Board, Brazil.....	5 50
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<i>Topeka</i> —Grace Cathedral, Woman's Auxiliary, from Mrs. E. L. B. Vail, Brazil.....	25 00
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Louisville—St. Andrew's, a member of Woman's Auxiliary, Brazil.....	10 00	
St. Paul's, half Japan, half Brazil	147 10	
	<hr/>	157 10

Brooklyn—St. Ann's, Woman's Missionary Society, Brazil.....	36 19
“ “ “ “ “ “ “ “ “ “ “ “	58 38
Woman's Auxiliary, through Board, Brazil	10 00
Christ Church, Special for Bishop Spalding, \$30; Domestic, \$70.91; Brazil, \$255.....	355 91
Christ Church (additional), Brazil.....	10 00
	470 48

Baltimore—St. Peter's, \$25; additional, \$5, Brazil.....	30 00
St. Barnabas', through Board, Brazil.....	5 82
Christ Church S. S., through Board, Brazil.....	15 00
Washington, D. C.—Miss Mary E. Boggs, Brazil, 50 cts.; Cuba, 50 cts.....	1 00
Ensign Armistead Rust, U. S. A., Brazil.....	5 00
Epiphany (additional), Brazil.....	1 00
Snowhill—Dr. J. B. E. Purnell, Building Fund, Domestic.....	50
Takoma Park, D. C.—E. A. Knoes, Domestic.....	5 00
Frederick—All Saints', Domestic, \$23.18; Indian, \$9.15; Colored, \$9.30; Foreign, \$29.35; Mexico, \$6.60; Brazil, \$8.62.....	86 83
Glencoe—From a Girls' School, Brazil.....	9 25
Georgetown, D. C.—"Miss Marie Murdock" scholarship, Japan Orphanage.....	25 00

184 40

MISSISSIPPI.

Como—Holy Innocents', Brazil..... 4 00

MICHIGAN.

Monroe—Trinity Church, \$9.53; S. S., \$5.47, Domestic..... 15 00

MISSOURI.

Kansas City—St. Mark's, Domestic..... 5 00

NEW YORK.

New York City—Legacy Sarah Burr, General Work..... 4,000 00
 Readers of "Churchman," through Editor, Brazil..... 20 00
 Mrs. J. H. Lawrence, Jr., Matanzas Cemetery, Cuba..... 10 00
 Incarnation, Brazil..... 32 50
 Rt. Rev. G. T. Bedell, D.D., Domestic..... 100 00
 4,162 50

NORTH CAROLINA.

Cunningham—Miss S. Cunningham, Brazil..... 5 00

NEW JERSEY.

Camden—St. Paul's, Brazil..... 61 41
Elizabeth—St. John's, "From a Friend," Domestic..... 200 00
 261 41

NEWARK.

Orange—Grace, Woman's Auxiliary, Brazil..... 5 00
 Grace, L. B. Henry, Esq., Brazil..... 2 50
 7 50

PENNSYLVANIA.

Philadelphia—Epiphany, Woman's Auxiliary, Brazil..... 10 00
 Christ Church Chapel, Woman's Auxiliary, Brazil..... 5 00
 St. Matthew's, Francisville, Brazil..... 36 06
 Atonement, Domestic..... 44 08
 Church of the Mediator, of which Bishop Garrett, Special, \$49.79; Domestic, \$49.80.. 99 59
 St. Luke's, Domestic..... 5 00
 Church of the Saviour, Domestic, \$141.80; Brazil, \$177.70; Foreign, \$185.50..... 505 40
 Through Dr. McVickar, from Miss Blanchard, Cuba, \$25; Brazil, \$25..... 50 00
 Miss Helen M. Pennington, Brazil..... 1 00
 Mrs. Wm. H. Neville, Brazil..... 5 00
Germantown—Christ Church, Mrs. Johnson, Cuba..... 3 00
Upper Providence—St. Paul's Memorial, Domestic..... 7 92
Norristown—Elizabeth Brown, Domestic, \$3; Brazil, \$2..... 5 00
 776 65

PITTSBURGH.

Pittsburgh—St. Andrew's, Brazil..... 250 00
Allegheny—Christ Church, through Board, Brazil..... 40 00
 290 00

RHODE ISLAND.

Bristol—Mrs. H. H. Tillery, through Board, Brazil..... 3 00

SOUTHERN OHIO.

Cincinnati—St. Paul's, Brazil..... 21 27
 (*Walnut Hills*)—Advent, Mr. Goodman, Brazil..... 10 00
 Christ Church, Brazil..... 55 57
 " " "Thank Offering of Elderly Members," Brazil..... 50 00
 Christ Church, Woman's Auxiliary, through Board, Brazil..... 15 00
 (*Clifton*)—Calvary, Woman's Auxiliary, through Board, Brazil..... 23 00
Columbus—Trinity Church, Woman's Auxiliary, through Board, Brazil..... 24 22
 199 06

SOUTH CAROLINA.

Coast Mission—Domestic..... 16 00
Wando—Ladies' Mite Society, Domestic..... 3 00
 19 00

TENNESSEE.

Nashville—St. Ann's, Brazil..... 3 80

VIRGINIA.

Lexington Parish—Ascension, "King's Children," Brazil..... 8 25
 Grace Memorial Church and S. S., Domestic, \$8; Brazil, \$95..... 103 00
Front Royal—Calvary, Domestic..... 7 00
White Post—Meade Memorial, Domestic..... 2 65

<i>Rivanna Parish</i> —St. John's, Mexico, \$10; Indian, \$10; Jews, \$10; Cuba, \$10; Japan, \$5; Domestic, \$5; Africa, \$10	60 00
“From a Friend in Memoriam Miss M. B. Harrison,” Mexico, \$10; Jews, \$10; Cuba, \$10; Japan, \$5; Domestic, \$5; Africa, \$10	60 00
<i>Alexandria</i> —H. Wingate, Brazil	1 60
Fairfax Co. Missionary Society, Brazil	125 00
Christ Church, Missionary Society, Brazil	62 10
“Woman's Auxiliary, Brazil	62 50
St. Paul's, Woman's Missionary Society, through Board, \$27.21; Mrs. H. H. Service, \$50, Brazil	77 21
<i>Lynchburgh</i> —Nelson Parish, Brazil	4 00
<i>Nelson Parish</i> —Trinity Church, D. M. Wood Memorial Missionary Society, Brazil	5 62
Trinity Church, through Board, Brazil	2 16
<i>Hamilton</i> —Christ Church S. S., Domestic	2 00
Rev. and Mrs. Keeble, Domestic	5 00
<i>Whittle Parish</i> —Brazil	11 25
<i>Hancock</i> —St. Thomas' S. S., “Brazil Paper”	5 00
Cement Mill Mission S. S., “Brazil Paper”	5 00
<i>Richmond</i> —Richmond Protestant Episcopal Missionary Society, Brazil	125 00
St. James', Miss Jennie Laws, Domestic	1 50
Grace, Missionary Pocket, through Board, Brazil	1 00
<i>Petersburgh</i> —St. John's, Domestic, \$11.30; “Two Little Girls,” \$1, Brazil	12 30
Oliver—Rev. A. Buchanan, account life membership	15 00
<i>Albemarle</i> —Grace, Brazil	13 00
<i>Louisa</i> —St. John's, Brazil	6 05
<i>Pulaski Co.</i> —MacGill Memorial, through Board, Brazil	12 50
<i>Norwood</i> —Christ Church, David Wood Memorial Society, through Board, Brazil	2 75
<i>Suffolk</i> —St. Paul's, Woman's Auxiliary, through Board, Brazil	6 90
<i>King and Queen C. H.</i> —Immanuel Church, Brazil	6 00
<i>Farmville</i> —St. John's Memorial, Foreign	6 25
<i>Norfolk</i> —Children of Elizabeth River Parish, Brazil	32 90
St. Paul's, “A Member,” Brazil	5 00
General meeting in St. Luke's Church, Brazil	27 25
Woman's Auxiliary, Brazil	21 50
<i>Halifax C. H.</i> —St. John's, of which Young Ladies' Missionary Society, \$75, Brazil	93 76
<i>Henrico Co.</i> —Emmanuel Church, Domestic	100 00
	1,098 40

WESTERN NEW YORK.

<i>Geneva</i> —A. P. Rose, Esq., Domestic	25 00
<i>Lockport</i> —Grace S. S. and Friends, Lenten Offering, through Board, Brazil	8 90
Grace S. S. (additional), through Board, Brazil	2 00
<i>Rochester</i> —St. Luke's, “A Member,” through Board, Brazil	1 00
	36 90

WEST VIRGINIA.

<i>Kearneysville</i> —Mrs. Border, through Richmond Protestant Episcopal Missionary Society, Brazil	5 00
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Investments	2,001 37
Received from December 1st, 1891, to March 1st, 1892	10,696 93
Previously received	6,696 98
Received from September 1st, 1891, to March 1st, 1892	\$17,393 91

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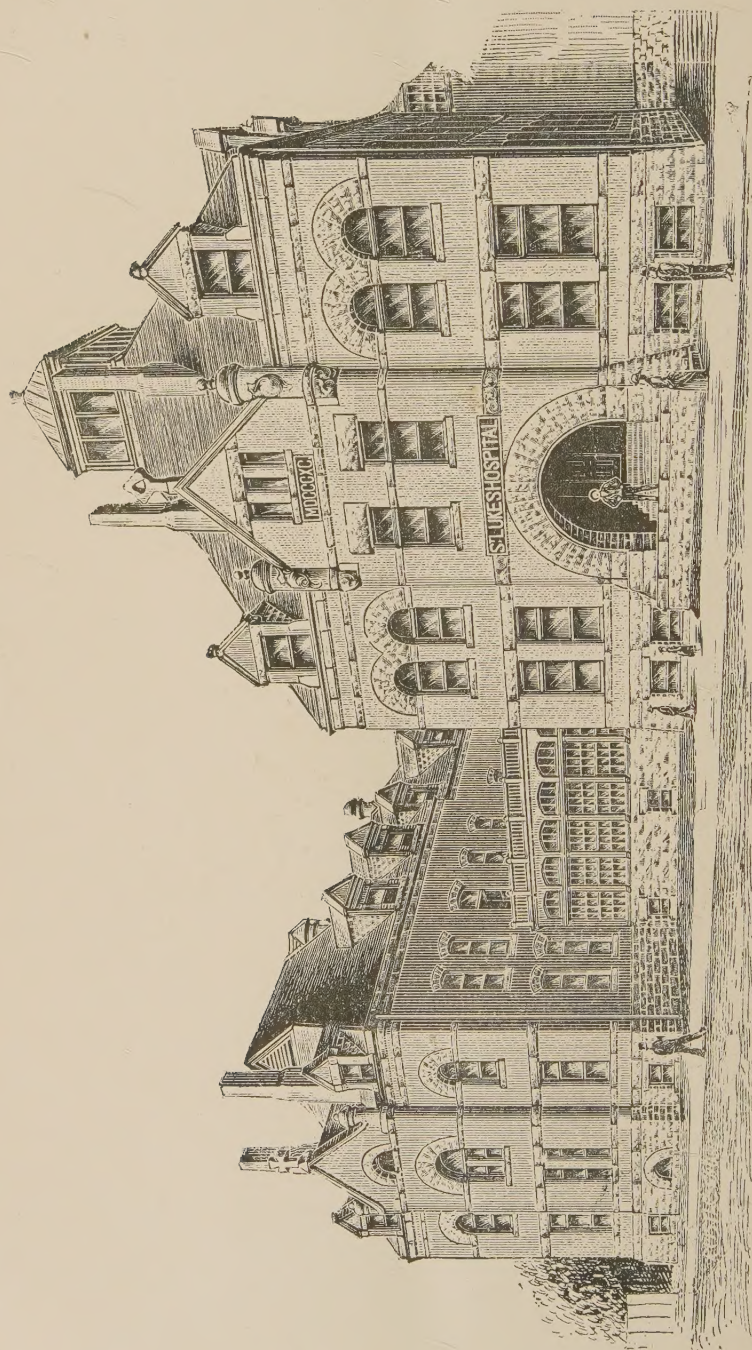
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